

URDU: AN ESSENTIAL GRAMMAR

Ruth Laila Schmidt

 **Routledge**
Taylor & Francis Group
LONDON AND NEW YORK

First published 1999 by Routledge
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

Simultaneously published in the USA and Canada
by Routledge

270 Madison Ave, New York, NY 10016

Reprinted 2006

Transferred to Digital Printing 2007

Routledge is an imprint of the Taylor & Francis Group, an informa business

Reprinted with corrections 2004

© 1999, 2004 Ruth Laila Schmidt

Typeset in Norman, Jawhar and South Asia Times by R.L. Schmidt
Printed and bound in Great Britain

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British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

Library of Congress Cataloging in Publication Data
A catalogue record for this book has been requested

ISBN 10: 0-415-16380-3 (hbk)

ISBN 10: 0-415-16381-1 (pbk)

ISBN 13: 978-0-415-16380-4 (hbk)

ISBN 13: 978-0-415-16381-1 (pbk)

This book is dedicated to
Bruce R. Pray
in recognition of his four decades of service
to the Urdu language, and his contribution
to the study of Urdu
through the establishment of the
Berkeley Urdu Language Program

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PREFACE

by Gopi Chand Narang

Urdu is a major language of South Asia which has been gaining in popularity since the advent of independence of India and Pakistan. It is one of the eighteen national languages listed in the Constitution of India, as well as the national language of Pakistan. Unlike Arabic and Persian, Urdu is an Indo-Aryan language akin to Hindi. Both Urdu and Hindi share the same Indic base, and at the phonological and grammatical level they are so close that they appear to be one language, but at the lexical level they have borrowed so extensively from different sources (Urdu from Arabic and Persian, and Hindi from Sanskrit) that in actual practice and usage each has developed into an independent language. This distinction is further marked at the orthographic level, where Hindi uses Devanagari and Urdu uses the Arabo-Persian script indigenously modified to suit the requirements of an Indo-Aryan speech. With this context in view, although the grammars of these languages cover much common ground, nevertheless in order to do justice to the differing sociolinguistic paradigms, separate materials have to be developed for each of these languages, which taken together form the fourth largest speech community in the modern world.

The grammatical tradition of Urdu and Hindi is now almost three centuries old, beginning with Ketelaar in the seventeenth century and continuing through Schultze, Forbes, Fallon, Platts, Shakespear, Gilchrist and others down to the nineteenth century. While Platts' work has become a classic and is reprinted time and again, the others have fallen into disuse. Lately, with inputs from modern linguistics, and the fresh impetus given by Urdu's new status as a national language as well as a cultural vehicle of the Indo-Pakistani diaspora, the need for new teaching materials is ever on the increase. The work of scholars such as Barker, McGregor, Russell, Shackle, Glassman, Pray, Naim and others has met some of the present need, however most of them have developed language-teaching books in which a discussion of the grammar is included as part of the pedagogical requirement. As far as I know, no reference grammar of Urdu (or Hindi) has so far been written, and it is precisely this gap which the present volume attempts to fill.

I have known Ruth Laila Schmidt for more than twenty years, since her study of Dakhini Urdu appeared. She is widely travelled in India and Pakistan, spending years in research and teaching. Her research in the Dardic language Shina, and her *Practical Dictionary of Modern Nepali*, have in particular been well received. She belongs to that brand of South Asian linguistic scholars who deserve attention for their sense of dedication and thoroughness. It has been my pleasure to interact with her on this grammar, and I found the work fulfilling. Though the volume is called a reference grammar, I am sure it can profitably be

read from cover to cover in a systematic way. As such it breaks fresh ground, and I do hope it will serve as a model for future intrepid scholars in the difficult terrain of South Asian grammatical studies.

New Delhi
14 June 1999

What is Urdu?

Urdu is widely spoken not only in South Asia but also in the West. Worldwide, there are nearly 55 million Urdu speakers.¹

In Pakistan it is the national language and is used in instruction in most government schools, at the lower levels of administration, and in the mass media.² The number of Urdu speakers in Pakistan has been estimated at almost 11 million with the largest number in the province of Sindh, followed by Panjab.

Urdu is also one of the 18 national languages of the Union of India. There are almost 44 million Urdu speakers in India, with the largest numbers found in the state of Uttar Pradesh, followed by Bihar, Maharashtra, Andhra Pradesh and Karnataka. Delhi is also a significant centre not only of Urdu speakers but of Urdu literature and publishing.

Urdu is also spoken in Bangladesh, Afghanistan and Nepal, and has become the culture language and lingua franca of the South Asian Muslim diaspora outside the subcontinent, particularly in the Middle East, Europe, the United States and Canada.

Historically, Urdu developed from the sub-regional language of the Delhi area, which became a literary language in the eighteenth century. Two quite similar standard forms of the language developed in Delhi, and in Lucknow in modern Uttar Pradesh. Since 1947, a third form, Karachi standard Urdu, has evolved.

What does this work cover?

Urdu: An Essential Grammar is intended to present as complete a description of the grammar of Delhi Standard Urdu as is possible in the space available. It does not cover Urdu phonology or the writing system. The inventory of grammatical structures has been compiled from existing textbooks as well as from texts typically read in second- and third-year Urdu classes.

This work is a reference grammar rather than a pedagogical grammar. Grammatical constructions are grouped by topical headings: nouns, pronouns, adjectives, adverbs, verbs, etc., with a network of cross references to other sections. It is intended to serve a resource to which to refer as one reads texts; to

1 Sources: The Summer Institute of Linguistics *Ethnologue*, Census of India 1991, Census of Pakistan 1981, *Encyclopedia Britannica* (*Britannica Online*).

2 Tariq Rahman, *Language and Politics in Pakistan*, Karachi: Oxford University Press, 1996.

look up complex grammatical constructions, or review more elementary constructions; and with the help of the table of contents, index and cross-references, to look up individual sentences and analyse them without reading the whole book. Ideally one should be able to start anywhere in *Urdu: An Essential Grammar* and find the information one needs.

Although one can certainly read this book from cover to cover, and the author has kept that kind of reader in mind, that is not its primary purpose. This means that some constructions must be looked up in several different places. If a person wishes to make a comprehensive review of the use of *nē* with perfective tense transitive verbs, he or she must consult all the following sections: §211, §510, §629 and §809, because the *nē* construction involves a postposition, verb constructions, special forms of pronouns, and the notion of transitivity; and each of these is dealt with under its own heading. Cross references are provided to make the search easier.

Transcription system

The primary purpose of the transcription system, which is adapted from that presented by R.S. McGregor,³ is to provide a guide for pronunciation. The two main departures are: (a) the Arabic letters ع ظ ط ض ص ژ ح ث are not distinguished, and (b) long and short *e* and *o* are distinguished as: *e ē/o ō* (even though short *e, o* are allophones of / *i a u* /). The purpose for transcribing them in this way is that the environments of short *e, o* are many, complex and often require a knowledge of the spelling of the word, or its origin; thus this convention is expected to be helpful to the reader.

How should this book be used?

This work is most useful to students who already have a basic knowledge of Urdu. The reader may begin by skimming the table of contents to get an overview of what is covered and how it is organized. A reader who knows what he or she is looking for may find it here. Alternatively, one may look up key words in the index. For example, the uses of the adverb *bhī* 'also' are listed in the index under 'bhī', 'emphatic particles', 'modal adverbs', 'both ... and', 'neither ... nor' and 'relative words followed by bhī'. Finally, look up any reference and follow the network of cross-references.

In the example sentences, the grammatical topic under discussion is highlighted by italicization of words in the Urdu transcription and the corresponding English translation. Occasionally, a literal translation holds the italicized equivalent. The following examples illustrate italicization.

3 R.S. McGregor, *Urdu Study Materials*, Delhi: Oxford University Press, 1992.

دفتری کام	اُس کا نام مجھے معلوم ہے -
<i>daftari kām</i>	<i>us kā nām mujhē mālūm hai</i>
official work	I know his name (his name is <i>known</i> to me).

If there is no italicization in an example, it is because the structure of the Urdu original and the translation are too disparate to permit the technique, because the entire sentence would need to be italicized, or because the relevant Urdu word is not expressed in the translation. For example, *kyā* in the sentence below merely introduces a question, and is not translated.

کیا یہ گھڑا ہے ؟
<i>kyā ye gharā hai?</i>
Is this is a water pot?

Acknowledgements

The author thanks Professor Gopi Chand Narang of the Sahitya Akademi, New Delhi (formerly of Delhi University and Jamia Millia Islamia) for checking the example sentences and for providing guidance during the writing process. Without his sharp judgement and insight into Urdu, this would have been a much poorer work. The grammatical analysis based on the example sentences is my own, and only I am responsible for any errors.

Dr. Elena Bashir and Professor Christopher Shackie read the entire manuscript and offered criticisms and suggestions. I am grateful to them both, and solely responsible for any errors or omissions which may remain.

Numerous colleagues responded to my queries for information during the three years it has taken to produce this grammar; there is not room to mention them all by name, but they are remembered with gratitude. I also wish to thank the tutors and programme evaluators of the University of California's Berkeley Urdu Language Program in Pakistan for patiently answering my many questions.

The Department of East European and Oriental Studies of the University of Oslo provided sabbatical leave as well as resources for the production of the manuscript and funds for the visit of Professor Narang to the University of Oslo.

The roman text in this book is set in the Norman font, except for the examples in Chapter 15, which are set in Jerome Bauer's South Asia Times Bold. Urdu is set in the Jawhar font produced by Kamal Mansour of Monotype, U.S.A., which was provided by Monotype as a courtesy.

SYMBOLS AND ABBREVIATIONS

$x \rightarrow y$	x becomes y
$x < y$	x is derived from y
$x + y$	y is added to x
$x \sim y$	y is a variant or inflected form of x

f.	feminine
int.	intransitive
lit.	literally
m.	masculine
pl.	plural
sg.	singular
tr.	transitive

AP	active participle
PP	passive participle
VN	verbal noun

1 NOUNS

Urdu has two grammatical genders: masculine (m.) and feminine (f.). Nouns may have special gender suffixes (marking), or be unmarked for gender. Nouns are inflected to show number (singular or plural) and case (nominative, oblique or vocative).

GENDER AND MARKING

101 Gender

All Urdu nouns belong to one of two noun genders, masculine and feminine.

MASCULINE		FEMININE	
لڑکا	laṛkā, boy	لڑکی	laṛkī, girl
بچہ	bacca, (male) child	چڑیا	ciṛiyā, bird
گھر	ghar, house	میز	mēz, table

102 Marking

All Urdu nouns may be additionally divided into two groups: those which are marked for gender (marked nouns), and those which have no special gender suffix (unmarked nouns).

Plural nouns, excepting masculine unmarked nouns, have distinctive gender suffixes. See §107.

103 Marked nouns

Nouns ending in the masculine gender suffixes -ā ا, -a ہ and -aya یہ are masculine:

لڑکا	laṛkā, boy	بچہ	bacca, (male) child
سرغا	muryā, rooster	روپیہ	rūpaya, rupee, money

Extremely rarely, the suffix -ā is nasalized.

کنواں kūām, well

Nouns ending in the feminine gender suffixes -ی or -iyā are feminine.

لڑکی	larkī, girl	بچی	baccī, (female) child
مرغی	muryī, hen	چڑیا	ciṛiyā, bird

104 Unmarked nouns

Nouns which do not end in the above gender suffixes are unmarked, and their gender must be learned.

گھر	ghar, house (m.)
کام	kām, work (m.)
کتاب	kitāb, book (f.)

Special attention should be paid to nouns that look like marked nouns, but are not. A number of common masculine nouns end in -ī. They are either suffixless nouns that happen to end in -ī, or nouns formed with the occupation suffix -ī.

پانی	pānī, water (suffixless)
جہازی	jahāzī, sailor (جہاز jahāz, ship + occupation suffix)

Some feminine nouns end in -ā, -a or -āh. They are either suffixless words that happen to end in -ā, -a, -āh, or Arabic nouns in which the final -a results from an Arabic suffix -t which derives a feminine noun from a masculine one:

ہوا	havā, wind, air (a suffixless Arabic noun)
جگہ	jaga, place (colloquial pronunciation of جگہ jagah)
والدہ	vālida, mother (term of reference) (< Arabic والد vālid, father)
امان	ammām, mother (term of address)

Feminine nouns formed with the suffix -iyā should not be confused with masculine nouns.

چڑیا	ciṛiyā, bird (چڑا ciṛā, male sparrow + diminutive suffix)
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105 Natural gender

The biological gender of people or animals denoted by a noun usually determines the gender of the noun.

مان	mām, mother (term of address) (f.)
باپ	hāp, father (term of address) (m.)

ڈاکٹر	dāktar, doctor (masculine if a man, feminine if a woman)
دستکار	dastkār, artisan (masculine if a man, feminine if a woman)

106 Some other clues to gender of nouns

Some other suffixes or noun patterns help to identify the gender of nouns.

Arabic loanwords

Arabic nouns ending in -at ات -iyat يت and -ā ا are usually feminine.

قیمت	qīmat, price
حیثیت	haisiyat, status, capacity
حیا	hayā, modesty
دوا	davā, medicine

Verbal nouns of the pattern taf'īl تفعیل are feminine.

تکلیف	taklīf, trouble
تصویر	tasvīr, picture

Arabic nouns ending in -a ا are usually masculine.

حملہ	hamla, attack
قصہ	qissa, story

However, vālida والدہ, 'mother'; tāliba طالبہ, 'female student'; dafa دفعہ, 'time', are feminine. Note also that not all masculine nouns ending in -a are borrowed from Arabic, as there is an increasing tendency to write chōṭī hē in place of final alif ا: ghaṇṭa گھنٹہ for ghaṇṭā گھنٹا, 'hour' (indigenous Urdu); pata پتہ for patā پتا, 'address, information'; kamra کمرہ for kamrā کمرہ, 'room' (Portuguese).

Persian loanwords

Nouns ending in the place suffixes -gāh گاہ and -ācہ ائحہ are feminine.

عبادت گاہ	ibādatgāh, place of worship
خاکنائی	xāknaācہ, isthmus

Nouns ending in the noun-forming suffixes -ī ی and -gī گ are feminine.

دوستی	dōstī, friendship
زندگی	zindagī, life

Nouns ending in the place suffix -istān or -stān ستان are masculine:

پاکستان	pākistān, Pakistan
ریگستان	rēgistān, desert

Indigenous Urdu words

Most indigenous nouns ending in -ū or -ō و are masculine.

بھاؤ	bhāō, market price
آلو	ālū, potato
ڈاکو	ḍākū, robber

However, personal names in rural areas are often formed by adding -ū for men and -ō for women:

تاجو	tājō (a woman's name)
رمضانو	ramzānū (a man's name)

Nouns ending in the noun-forming suffixes -pan پن and -pā پا are masculine.

بچپن	bacpan, childhood
لڑکپن	laṛakpan, boyhood; childishness
بڑھاپا	buṛhāpā, old age

Nouns ending in the diminutive suffix -ī ی and the noun-forming suffix -iyā یا are feminine.

پہاڑی	pahārī, small hill (from pahār پہاڑ, mountain)
چڑیا	ciṛiyā, bird (from ciṛā چڑا, male sparrow)
سلائی	silāī, seam, sewing (from silnā سِلنا, to be sewn)
لمبائی	lambāī, length (from lambā لمبا, long)

Nouns ending in the abstract noun-forming suffixes -āhaṭ آہٹ, -āvaṭ آوٹ and -yat یت are feminine.

گھبراہٹ	ghabrāhaṭ, confusion
رکاوٹ	rukāvaṭ, obstacle

NOUN PLURALS

107 Forms (nominative case)

There are different plural suffixes for masculine marked, feminine marked and feminine unmarked nouns. Masculine unmarked nouns have no plural suffixes.

(a) The suffixes -ā and -a (masculine marked) change to -ē:

لڑکا ← لڑکے	laṛkā → laṛkē, boys
بچہ ← بچے	bacca → baccē, children

If the suffix -ā is nasalized (-ām), the plural suffix is nasalized as well.

کنواں ← کنوئیں	kūām → kūēm, well
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(b) The suffix -aya (masculine marked) changes to -aē ~ -ē:

روپیہ ← روپے، روپے	rūpaya → rūpaē, rūpē, rupees
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(c) Masculine unmarked nouns have no plural suffix:

گھر ← گھر	ghar → ghar, houses
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(d) The suffix ī (feminine marked) changes to -iyām:

لڑکی ← لڑکیاں	laṛkī → laṛkiyām, girls
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(e) Indigenous feminine nouns ending in -iyā take the plural in -iyām.

چڑیا ← چڑیاں	ciṛiyā → ciṛiyām, birds
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(f) Feminine unmarked nouns add the plural suffix -ēm:

کتاب ← کتابیں	kitāb → kitābēm, books
دوا ← دوائیں	davā → davāēm, medicines

Reduction of penultimate short vowel

When suffixes consisting of long vowels, including the nominative and oblique plural and the vocative, are added to roots containing two or more short vowels, the penultimate short vowel of the root is reduced or lost.

عورت	aurat, woman + -ēṁ → aurtēṁ, women
بہن	bahen, sister + -ēṁ → bahnēṁ, sisters

Table 1: Plural of nouns

	SINGULAR	PLURAL
MASC. MARKED	لڑکا <i>laṛkā</i>	لڑکے <i>laṛkē</i>
	کمرہ <i>kamra</i>	کمرے <i>kamrē</i>
	روپیہ <i>rūpaya</i>	روپے، روپیے <i>rūpaē, rūpē</i>
	کنواں <i>kūāṁ</i>	کنوئیں <i>kūēṁ</i>
MASC. UNMARKED	گھر <i>ghar</i>	گھر <i>ghar</i>
FEM. MARKED	لڑکی <i>laṛkī</i>	لڑکیاں <i>laṛkiyāṁ</i>
	چڑیا <i>ciṛiyā</i>	چڑیاں <i>ciṛiyāṁ</i>
FEM. UNMARKED	کتاب <i>kitāb</i>	کتابیں <i>kitābēṁ</i>

108 Non-count (mass) nouns

Non-count (mass) nouns do not have plural forms.

بہت پانی
bahut pānī
a lot of water

ہمارے پاس کافی چینی ہے۔
hamārē pās kāfi cīnī hai
We have plenty of sugar.

If one has occasion to speak of more than one variety of non-count nouns, they may be pluralized. However plural amounts of non-count nouns are usually qualified by the measure or container used to hold them. See §116.

ہمارے پاس دو طرح کی دالیں ہیں۔
hamārē pās dō tarah kī dālēṁ haiṁ
We have two kinds of lentils.

INFLECTION OF NOUNS

Nouns may occur in the nominative, oblique or vocative case.¹

109 Nominative case

Nominative nouns most commonly occur as the subjects of verbs. (In perfective tenses, however, the subjects of transitive verbs take the postposition *nē*, and are in the oblique case. See §629.)

لڑکا یہاں رہتا ہے۔
laṛkā yahāṁ rahtā hai
The boy lives here.

روپیہ کل ملے گا۔
rūpaya kal milē gā
The money will be available tomorrow.

A nominative noun may occur as the direct object of a sentence.

میں کام کرتا ہوں اور روپیہ کماتا ہوں۔
māṁ kām kartā hūṁ aur rūpaya kamātā hūṁ
I work and I earn money.

110 Oblique case

Whenever a noun is followed by a postposition (for example, *kō* 'کو', 'to'; *kā* 'کا', 'of'; *mēṁ* 'میں', 'in'; *sē* 'سے', 'from', etc.), it occurs in the oblique case. The ergative postposition *nē* 'نے' also takes the oblique case of nouns. (See Chapter 5 for information about postpositions; see §211 for pronouns before *nē*.)

¹ The term 'case' is used in this work to refer only to bound nominal suffixes (nominative, oblique and vocative) described below and in Chapter 2. Other grammarians treat grammatical postpositions (Chapter 5) as case markers. According to this school of thought, a noun followed by the ergative postposition *nē* is in the ergative case; a noun followed by *kō* is in the dative case, and a noun with no postposition is in the nominative-accusative case.

Oblique singular

Only masculine marked nouns have a special oblique singular suffix.

(a) The suffixes *-ā* and *-a* (masculine marked) change to *-ē*:

لڑکے ← لڑکا	laṛkā → laṛkē kā
کمرے ← کمرہ	kamra → kamrē kā

If the suffix *-ā* is nasalized (*-ā̃*), the oblique suffix is nasalized as well.

کنوئیں ← کنواں	kūā̃ → kūē̃m kā
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(b) The suffix *-aya* (masculine marked) changes to *-aē ~ -ē*:

روپیہ ← روپے کا، روپے کا	rūpaya → rūpaē kā, rūpē kā
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(c) Feminine nouns and unmarked masculine nouns do not change.

گھر ← گھر کا	ghar → ghar kā
لڑکی ← لڑکی کا	laṛkī → laṛkī kā
کتاب ← کتاب کا	kitāb → kitāb kā

Examples

لڑکے کا بھائی کراچی میں ہے -
laṛkē kā bhāi karācī mēm hai
 The boy's brother is in Karachi (lit. the brother of the boy is in Karachi).

اس کنوئیں کا پانی ٹھنڈا ہے -
is kūē̃m kā pānī ṭhandā hai
 The water of this well is cold.

گھر کا کرایہ تین ہزار روپے ہے -
ghar kā kirāya tīn hazār rūpaē hai
 The rent of the house is three thousand rupees.

کتاب کی قیمت دو سو روپے ہے -
kitāb kī qīmat dō sau rūpaē hai
 The price of the book is two hundred rupees.

Oblique plural

All plural nouns have oblique suffixes (except Perso-Arabic nouns with borrowed Persian or Arabic plural, or dual, suffixes; §1405; §1503-§1504). The oblique plural forms are derived from the nominative plural forms as shown below.

(a) The plural suffixes *-ē* and *-ēm* change to *-ōm*:

لڑکے ← لڑکوں کا	laṛkē → laṛkōm kā
کمرے ← کمروں کا	kamrē → kamrōm kā
کنوئیں ← کنوؤں کا	kūēm → kūōm kā
روپے ← روپوں کا	rūpē → rūpōm kā
کتابیں ← کتابوں کا	kitābēm → kitābōm kā

(b) The plural suffix *-īyām* changes to *-īyōm*:

لڑکیاں ← لڑکیوں کا	laṛkiyām → laṛkiyōm kā
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(c) The suffix *-ōm* is added to the suffixless masculine unmarked forms:

گھر ← گھروں کا	ghar → gharōm kā
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Examples

ان کنوؤں کا پانی ٹھنڈا ہے -
in kūōm kā pānī ṭhandā hai
 The water of these wells is cold.

گھروں کے کرائے مختلف ہیں -
gharōm kē kirāē muxtaliḥ hai
 The houses have various rents (lit. rents of the houses are various).

لڑکیوں کا بھائی کراچی میں ہے -
laṛkiyōm kā bhāi karācī mēm hai
 The girls' brother is in Karachi (lit. the brother of the girls is in Karachi).

کتابوں کی قیمتیں مختلف ہیں -
kitābōm kī qīmatēm muxtaliḥ hai
 The books have various prices (lit. prices of the books are various).

Table 2: Oblique case of nouns

SINGULAR	NOMINATIVE		OBLIQUE	
MASC. MARKED	لڑکا	laṛkā	لڑکے	laṛkē
	کمرہ	kamra	کمرے	kamrē
	روپیہ	rūpayā	روپے ، روپیے	rūpāē, rūpē
	کنواں	kūāṁ	کنوئیں	kūēṁ
MASC. UNMARKED	گھر	ghar	گھر	ghar
FEM. MARKED	لڑکی	laṛkī	لڑکی	laṛkī
	چڑیا	ciṛiyā	چڑیا	ciṛiyā
FEM. UNMARKED	کتاب	kitāb	کتاب	kitāb
PLURAL	NOMINATIVE		OBLIQUE	
MASC. MARKED	لڑکے	laṛkē	لڑکوں	laṛkōṁ
	کمرے	kamrē	کمروں	kamrōṁ
	روپے ، روپیے	rūpāē, rūpē	روپیوں	rūpōṁ
	کنوئیں	kūēṁ	کنوؤں	kūōṁ
MASC. UNMARKED	گھر	ghar	گھروں	gharōṁ
FEM. MARKED	لڑکیاں	laṛkiyāṁ	لڑکیوں	laṛkiyōṁ
	چڑیاں	ciṛiyāṁ	چڑیوں	ciṛiyōṁ
FEM. UNMARKED	کتابیں	kitābēṁ	کتابوں	kitābōṁ

111 Oblique nouns resulting from dropping of *kō*

The postposition *kō*, 'to', 'at' is often dropped in expressions describing movement to a destination. The noun remains in the oblique case. See §507.

Nouns in time expressions also appear in the oblique case. See §1309, §1311.

112 Expressing totality

Numbers, time words and the pronoun *sab* may occur in the oblique plural to express totality or an indefinitely large amount. In numbers 20 or lower, it tends to express totality; in higher numbers it expresses an indefinitely large amount.

The following words have special stems before *-ōṁ*.

BASIC FORM	STEM BEFORE <i>-ōṁ</i>	STEM PLUS <i>-ōṁ</i>
دو <i>dō</i> , two	دون <i>dōn-</i>	دونوں <i>dōnōṁ</i>
سو <i>sau</i> , hundred	سینکڑ <i>saimkar-</i>	سینکڑوں <i>saimkarōṁ</i>
سب <i>sab</i> , all	سبھ <i>sabh²-</i>	سبھوں <i>sabhōṁ</i>

Totality

پانچوں مہمان آ گئے۔ <i>pāncōṁ mehmān ā gaē</i> All five guests came.	انہوں نے سبھوں کو بلایا۔ <i>unhōṁ nē sabhōṁ kō bulāyā</i> He called every single one of them.
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Indefinitely large amounts

سینکڑوں درخت <i>saimkarōṁ daraxt</i> hundreds of trees	وہ گھنٹوں روتی رہی۔ <i>vo ghaṇṭōṁ rōṭī rahī.</i> She went on crying for hours.
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Totality may also be expressed by a phrase in the pattern: *X kā X*, where *X* is a repeated noun, noun phrase or the pronoun *sab*. In this expression, the oblique plural is not used.

چھ کے چھ مہمان آ گئے۔ <i>chē kē chē mehmān ā gaē</i> All six guests came.	آگ میں جنگل کا جنگل جل گیا۔ <i>āg mēṁ jaṅgal kā jaṅgal jal gayā.</i> The entire forest burned in the fire.
سارے کے سارے درخت جل گئے۔ <i>sārē kē sārē daraxt jal gaē</i> Every last tree burned.	سب کا سب لٹ گیا۔ <i>sab kā sab luṭ gayā</i> Every last thing was looted.

113 Vocative case of nouns

The vocative singular suffix is identical with the oblique suffix. The vocative plural suffix is *-ō*.

The vocative is used only towards persons or objects identified with persons, and does not occur very often. Vocatives may be introduced by the vocative interjections, *او* *ai*, *اے* *ai*, *و* *o* or *اے* *arē*, 'hey' (§1217).

2. This stem is actually derived from *sab hī* (*sab*, 'all' + *hī*, emphatic particle).

The nominative form of **bētā**, 'son' is sometimes used in place of the vocative, addressing both boys and girls.

Table 3: Vocative case of nouns

SINGULAR	NOMINATIVE	VOCATIVE
MASC. MARKED	لڑکا <i>laṛkā</i>	لڑکے <i>laṛkē</i>
MASC. UNMARKED	بھائی <i>bhāī</i>	بھائی <i>bbāī</i>
FEM. MARKED	لڑکی <i>laṛkī</i>	لڑکی <i>laṛkī</i>
FEM. UNMARKED	بہن <i>bahen</i>	بہن <i>bahen</i>
PLURAL	NOMINATIVE	VOCATIVE
MASC. MARKED	لڑکے <i>laṛkē</i>	لڑکو <i>laṛkō</i>
MASC. UNMARKED	بھائی <i>bhāī</i>	بھائیو <i>bhāīyō</i>
FEM. MARKED	لڑکی <i>laṛkī</i>	لڑکیو <i>laṛkiyō</i>
FEM. UNMARKED	بہن <i>bahen</i>	بہنو <i>bahnō</i>

Examples

بیٹے، اِدھر آؤ۔
bēṭe, idhar āō
Son, come here.

بچو، سنو۔
baccō, sunō
Listen, children.

او رکشے والے!
ō rikṣē vālē!
O rickshaw driver!

بھائیو اور بہنو!
*bbāīyō aur bahnō!*³
Brothers and sisters!

3 See 'Reduction of penultimate short vowels' under §107 for loss of penultimate -e- in *bah(e)no*.

REPETITION OF NOUNS

114 Simple repetition

The doubling of nouns expresses variety or multiplicity.

اِس دکان میں طرح طرح کے مسالے ملتے ہیں۔
is dukān mēh tarah tarah kē masālē miltē hain
Various kinds of spices are available in this shop.

ہم نے فقیر کو گلی گلی ڈھونڈا۔
bam nē faqīr kō galī galī ḍhūṇḍā
We searched for the faqir in lane after lane.

115 Repetition with an echo word

Nouns (and other parts of speech) are sometimes repeated with a rhyming echo word, often one beginning with *v-* و. Echo words beginning with *v-* have no meaning of their own; their function is to generalize the meaning of the first word. Sometimes an echo word has a meaning of its own, but its independent occurrence is much less frequent than its occurrence in the compound.

چابی وابی
cābī vābī
something like a key (< *cābī*, key)

دھوم دھام
dhūm dhām
pomp and show (< *dhūm*, pomp; *dhām*, splendour)

NOUNS AS UNITS OF MEASURE (116)

Nouns describing measure, quantity and price may behave like adjectives and precede the nouns they qualify. Used in this way, they are not followed by the possessive *kā*. Marked masculine measure nouns (*camca*, *rūpayā*) take plural suffixes when they denote a plural number. Feminine measure nouns (*piyālī*, *bālṭī*) do not.

پچاس روپے میٹر
pacās rūpaē mīṭar
fifty rupees (a) metre

دو چمچے چینی
dō camcē cīnī
two spoons (of) sugar

چار پیالی چائے
cār piyālī cāē
four cups (of) tea

دو بالٹی پانی
dō bālṭī pānī
two buckets (of) water

However, if the noun is not used like an adjective, it inflects in the usual way:

مجھے پانی کی دو بالٹیاں چاہئیں۔
mujhē pānī kī dō bālṭiyān cāhiēn

I need two buckets of water (two different buckets, both containing water).

When nouns showing units of measure, time or money are preceded by numbers, they do not take the oblique plural suffix.

سو دفعہ سے زیادہ
sau dafa sē zyāda
more than one hundred times

میں دو گھنٹے میں آؤں گی۔
mairn dō ghaṇṭē mēm āūn gī
I will come in two hours.

دو دن کے بعد آنا۔
dō dīn kē bād ānā
Come after two days.

But:

کچھ دنوں کے بعد آنا۔
kuch dīnōn kē bād ānā
Come after a few days.

OTHER PARTS OF SPEECH USED AS NOUNS (117)

Many adjectives can also be used as nouns. See §319.

A few Perso-Arabic loanwords, including *naujavān* نوجوان, 'young man'; *yairmulki* غیرملکی, 'foreigner'; *numāinda* نمائندہ, 'representative', and nouns denoting nationality, are classified as both nouns and adjectives. See §319.

Participles are essentially verbal adjectives. Both imperfect and perfect participles may be used as nouns (though it is infrequent). See §906, §911.

The infinitive is a verbal noun and is used as a noun in sentences. See §639.

2 PRONOUNS

There is no distinction between the masculine and feminine genders in Urdu pronouns. The same pronoun is used for both 'he' and 'she' (the verb phrase often provides the information, however). There is on the other hand a distinction between proximate and distant in the third person: Urdu distinguishes between a 'he/she/it' which is close at hand, and a 'he/she/it' which is at a distance.

Urdu pronouns may refer to singular or plural people or things. Plural pronouns referring to people may refer to two or more people (grammatical plural), or to a single person respectfully (polite plural).

Like nouns, pronouns may occur in the nominative case (for example as subjects of sentences) or in the oblique case (followed by postpositions; §208).¹

DEMONSTRATIVE PRONOUNS

201 ye, 'this' and vo, 'that'

The demonstrative pronoun *ye*, 'this' refers to something or someone close at hand. The demonstrative pronoun *vo*, 'that' refers to something or someone further away. The demonstrative pronouns *ye* and *vo* are identical in form to the personal pronouns *ye* and *vo* (meaning 'he', 'she', 'it').

In the nominative case, the plural forms of *ye* and *vo* are identical to their singular forms. Only the verb shows whether the pronoun refers to a singular or plural noun.

Examples

یہ کیا ہے؟	ye kyā hai?	What is this?
یہ گھڑا ہے	ye ghaṛā hai	This is a water pot.
یہ کیا ہیں؟	ye kyā haiṁ?	What are these?
یہ گھڑے ہیں	ye ghaṛē haiṁ	These are water pots.

In the oblique case, however, *ye* and *vo* have distinct singular and plural forms.

¹ See Chapter 1, footnote 3 for a definition of the term 'case' as used in this work.

Nominative and oblique demonstratives

	NOMINATIVE		OBLIQUE	
SINGULAR	یہ	ye	اِس	is
	وہ	vo	اُس	us
PLURAL	یہ	ye	اِن	in
	وہ	vo	اُن	un

Examples

اِس کا نام کیا ہے؟
is kā nām kyā hai?
What is the name of *this*?

اُس کا نام کیا ہے؟
us kā nām kyā hai?
What is the name of *that*?

اُن کو کیا کہتے ہیں؟
un kō kyā kahtē haiñ?
What do you call *those*?

ہم اِن کو گھڑے کہتے ہیں۔
ham in kō gharē kahtē haiñ
We call *these* water pots.

The demonstrative pronouns also function as adjectives.

یہ گھڑا بڑا ہے۔
ye gharā barā hai
This water pot is big.

وہ کنواں بہت گہرا ہے۔
vo kuāñ bahut gahrā hai
That well is very deep.

اِس کنوئیں کا پانی ٹھنڈا ہے۔
is kuērīn kā pānī ṭhandā hai
The water of *this* well is cold.

PERSONAL PRONOUNS

202 Forms

Table 4: Persons and cases of personal pronouns

	NOMINATIVE		OBLIQUE	
SINGULAR				
1st person	میں	mairī, I	مجھ	mujh
2nd person	تو	tū, you	تجھ	tujh
3rd person	وہ	vo, he, she, it	اُس	us
	یہ	ye, he, she, it	اِس	is
PLURAL				
1st person	ہم	ham, we	ہم	ham
2nd person	تم	tum, you	تم	tum
	آپ	āp, you	آپ	āp
3rd person	وہ	vo, they	اُن	un
	یہ	ye, they	اِن	in

203 Honorific levels in second person pronouns

There are three second person pronouns: *tū*, *tum* and *āp*. The use of *tū* is very intimate, *tum* is non-honorific, and *āp* is honorific.

tū تو is used only when addressing a small child in one's own family, one's beloved, God, as an insult, or as a reproof to a servant or subordinate. It occurs commonly in poetry (where according to convention, the poet addresses his beloved).

tum تم is used when addressing one or more persons of lower status, children, or close family members younger than oneself. Persons of equal status may address each other as *tum* in informal social situations. When addressing small children in another person's family, one should use *tum*, not *tū*.

āp آپ is used when addressing one or more persons of higher status, persons to whom respect is due, or family members elder than oneself. It is also used by young persons to elderly persons (even if the elder is a servant), to skilled persons (of all socio-economic ranks), and by parents to children, to teach them good manners. Finally, persons of equal status generally address each other as *āp* in formal social situations, such as an office or a formal event.

āp is also used as a third person polite plural pronoun meaning 'he', 'she'.
آپ This is even more honorific than **vo** + plural verb, so is used to refer to persons to whom a high degree of respect is due (including revered religious personages, especially the Prophet Mohammad (PBUH)).

Examples

تو کیا کھا رہا ہے؟ منہ کھول۔
tū kyā khā rahā hai? munh khōl
 What are you eating? Open (your) mouth (to a very small child).

(تم) بیٹھو۔
(tum) baiṭhō
 (You) please sit down.

تم اتنی رات گئے کہاں جا رہی ہو؟
tum itnī rāt gaē kahām jā rahī hō?
 Where are you going so late at night (to a younger family member)?

آپ بیٹھئے
āp baiṭhiē
 You please sit down (to an elder).

آپ سے درخواست ہے کہ ہمیں اپنے فن سے نوازیں۔
āp sē darxāst hai ke hamēm apnē fann sē navāzēm
 He (an honoured poet) is requested to favour us with his art.

204 **ham** used as a first person singular pronoun

The first personal plural **ham** is sometimes colloquially used in place of the singular, **mairm**. By referring to himself as a member of a group, the speaker makes himself slightly more anonymous. The use of **ham** may also reflect a person's assumption of social superiority or superior status. **ham** is also used in place of **mairm** in poetry.

ہم کو اُن سے وفا کی ہے اُمید
 جو نہیں جانتے وفا کیا ہے
ham kō un sē vafā kī hai ummīd
jō nahīm jāntē vafā kyā hai
 I hope for loyalty from the one
 Who does not know what loyalty is (Ghalib)

205 Omission of personal pronouns

Personal pronouns, especially **tū** and **tum**, are often omitted in sentences, since the verb provides information about person, number, gender and level of respect.

کیا کریں گے؟
kyā karō gē?
 What will you (tum) do?

کیا کریں گے؟
kyā karēm gē?
 What will you (āp) do?

کیا کر رہا ہے؟
kyā kar rahā hai?
 What are you (tū) doing? (reproof)

کل جاؤں گا۔
kal jāūm gā
 I (mairm) will go tomorrow.

206 **lōg** as a plural specifier

The noun **lōg**, 'people' may be added to plural personal pronouns to specify or emphasize plurality. The resulting phrase is masculine plural.

ہم لوگ (ہیں)	ham lōg (haim)	We (are)
تم لوگ (ہو)	tum lōg (hō)	You (are)
آپ لوگ (ہیں)	āp lōg (haim)	You (are)
وہ لوگ (ہیں)	vo lōg (haim)	They (are)

207 Nominative pronouns

Nominative pronouns most commonly occur as the subjects of verbs (except for transitive verbs in perfect tenses, where the subject takes **nē** (§510, §629)).

میں یہاں رہتا ہوں۔
mairm yahām rahtā hūm
 I live here.

تم کہاں رہتے ہو؟
tum kahām rahtē hō?
 Where do you live?

وہ پاس میں رہتا ہے۔
vo pās mēm rahtā hai
 He lives nearby.

وہ پاس میں رہتے ہیں۔
vopās mēm rahtē haim
 They live nearby.

A nominative third person pronoun very occasionally occurs as the direct object of a sentence, referring to a thing.

میں نے یہ پڑھا ہے، وہ نہیں پڑھا۔
mairm nē ye paṛhā hai, vo nahīm paṛhā
 I have read *this*, not *that*.

208 Oblique (inflected) pronouns

Whenever a pronoun is followed by a postposition (for example, **kō** کو, 'to', **kā** کا, 'of', **mēn** میں, 'in', **sē** سے, 'from', etc.), it occurs in the oblique case, as shown in the following examples.

The functions of location and direction, as well as many grammatical functions, are shown in Urdu by postpositions, described in Chapter 5.

The oblique case of the pronouns **ham**, **tum** and **āp** is identical to the nominative case.

ملک صاحب آپ کو چائے پلائیں گے۔

malik sāhih āp kō cāē pilāēn gē

Mr. Malik will give you tea to drink.

ہم پر ذمہ داری ہے۔

ham par zimmēdārī hai

The responsibility is ours (lit. on us).

The pronouns **mairn**, **tū**, **ye** and **vo**, however, have distinct oblique case forms. See Table 5, p. 21.

ملک صاحب مجھ کو چائے پلائیں گے۔

malik sāhih mujh kō² cāē pilāēn gē

Mr. Malik will give me tea to drink.

تجھ کو نیند آئی ہے، مَنی؟

tujh kō nīnd āi hai, munnī?

Are you sleepy, child (lit. is sleep coming to you)?

اُن پر ذمہ داری ہے۔

un par zimmēdārī hai

The responsibility is his/theirs (lit. on him/them).

اس میں کوئی شک نہیں۔

is mēn kōī śak nahīn

There is no doubt about (lit. in) this.

2 An alternate form, **mujhē** مجھے, is however more common than **mujh kō** کو. The pronouns **tū**, **tum**, **ham**, **vo** and **ye** also have alternate forms. See §210.

209 Exception to §208

First and second person pronouns occur in the nominative case before the postposition **nē** نے. See §211, Table 6.

210 The suffix **ē ~ (h)ēr** replacing **kō**

The postposition **kō** کو, 'to', 'at' shows (a) animate or specified direct objects and (b) indirect objects (§505). Following pronouns (including personal, demonstrative, interrogative and relative pronouns, except **āp**) it may be replaced by the suffix **ē ~ (h)ēr**. This usage is more common than the usage with **kō**, especially in the spoken language. Both usages are shown below in Table 5.

NOTE: the spelling with **h** (**chōṭī hē**) shown below is more common than spelling with **dh** (**dō caṣmī hē**), except in **mujh**, **tujh**. But all the alternate forms can also be spelled with **h**.

Table 5: Oblique pronouns + alternate forms of **kō**

	PRONOUN + kō		PRONOUN + ē ~ (h)ēr	
SINGULAR				
1st person	مجھ کو	mujh kō	مجھے	mujhē
2nd person	تجھ کو	tujh kō	تجھے	tujhē
3rd person	اُس کو	us kō	اُسے	usē
	اِس کو	is kō	اِسے	isē
PLURAL				
1st person	ہم کو	ham kō	ہمیں	hamēr
2nd person	تم کو	tum kō	تمہیں ~ تمھیں	tumhēr
	آپ کو	āp kō	—	—
3rd person	اُن کو	un kō	اُنہیں ~ اُنھیں	unhēr
	اِن کو	in kō	اِنہیں ~ اِنھیں	inhēr

Examples

خورشید صاحب مجھے چائے پلاتے ہیں۔

xurshid sāhih mujhē cāē pilātē hai

Mr. Khurshid gives me tea to drink (lit. gives tea to me).

دل نادان، تجھے ہوا کیا ہے

dil-e-nādām, tujhē hūā kyā hai

Foolish heart, what has happened to you (Ghālīb)

کیا تمہیں کچھ چاہئے؟

kyā tumhērū kuch cāhiē?

Do you need anything (is anything needed to you)?

آپ نے انہیں کیا بتایا؟

āp nē unhērū kyā batāyā?

What did you tell them?

211 Pronouns before the postposition *nē*

When pronouns occur as the subjects of sentences, the sentence verbs agree with them in gender, number and person. There is an exception to this rule: the subjects of transitive verbs in perfect tenses agree with the direct object, and the subject is followed by the postposition *nē* (see §510, §629). When followed by *nē*, first and second person pronouns occur in the nominative case. Third person singular pronouns occur in the oblique case. Third person plural pronouns have special forms which occur only before *nē*.

Table 6: Forms of pronouns before *nē*

		NOMINATIVE		PRONOUN + <i>nē</i>
SINGULAR				
1st person	میں	<i>main</i> , I	میں نے	<i>main nē</i>
2nd person	تو	<i>tū</i> , you	تو نے	<i>tū nē</i>
3rd person	وہ	<i>vo</i> , he, she, it	اُس نے	<i>us nē</i>
	یہ	<i>ye</i> , he, she, it	اِس نے	<i>is nē</i>
PLURAL				
1st person	ہم	<i>ham</i> , we	ہم نے	<i>ham nē</i>
2nd person	تم	<i>tum</i> , you	تم نے	<i>tum nē</i>
	آپ	<i>āp</i> , you	آپ نے	<i>āp nē</i>
3rd person	وہ	<i>vo</i> , they	اُنہوں نے	<i>unhōm nē</i> ³
	یہ	<i>ye</i> , they	اِنہوں نے	<i>inhōm nē</i>

³ *unhōm nē*, etc. is also correct, and reflects the phonology more accurately. But the spellings given here are the ones in common use.

Examples

میں نے ملک صاحب کو چائے پلائی۔

main nē malik sāhib kō cāē pilāi

I gave Mr. Malik tea to drink.

تم نے بازار سے کیا خریدا؟

tum nē bāzār sē kyā xaridā?

What did you buy in (from) the market?

آپ نے سڑک پر کیا دیکھا؟

āp nē sarak par kyā dēkhā?

What did you see on the road?

ہم نے اونٹوں کا کارواں دیکھا۔

ham nē ūntōm kā kārvām dēkhā

We saw a caravan of camels.

اُس نے اونٹ پر سواری کی۔

us nē ūnt par savārī kī

Herode on a camel.

اُنہوں نے اونٹ پر سواری کی۔

unhōm nē ūnt par savārī kī

They rode on a camel.

212 Possessive forms of personal pronouns

The possessive forms of pronouns are grammatically adjectives, and agree with the nouns they qualify. The possessives are shown in Table 7 on p. 24.

The possessives are marked (§301): they have suffixes that inflect to show gender and number.

میرا بھائی *mērā bhāi*, my brother

میری بہن *mērī bahen*, my sister

میرے والدین *mērē vālidain*, my parents

اُس کا بھائی *us kā bhāi*, his/her brother

اُس کی بہن *us kī bahen*, his/her sister

اُس کے والدین *us kē vālidain*, his/her parents

تمہارا بھائی	tumhārā bhāī, your brother
تمہاری بہن	tumhārī bahen, your sister
تمہارے والدین	tumhārē vāldain, your parents

Table 7: Possessive forms of personal pronouns

	NOMINATIVE	POSSESSIVE
SINGULAR		
1st person	میں main, I	میرا mērā
2nd person	تو tū, you	تیرا tērā
3rd person	وہ vo, he, she, it	اُس کا us kā
	یہ ye, he, she, it	اس کا is kā
PLURAL		
1st person	ہم ham, we	ہمارا hamārā
2nd person	تم tum, you	تمہارا tumhārā
	آپ āp, you	آپ کا āp kā
3rd person	وہ vo, they	اُن کا un kā
	یہ ye, they	ان کا in kā

REFLEXIVE PRONOUNS

213 The reflexive possessive adjective apnā

The possessive adjective **apnā**, 'one's own' is substituted for the possessive forms of personal pronouns when the subject of the sentence possesses the object. **apnā** agrees with the noun it qualifies.

احمد اپنی گھڑی دیکھ رہا ہے۔
ahmad apnī ghāṛī dēkh rahā hai
Ahmad is looking at *his* (own) watch.

احمد اُس کی گھڑی دیکھ رہا ہے۔
ahmad us kī ghāṛī dēkh rahā hai
Ahmad is looking at *his* (someone else's) watch.

ہم اپنے گھر میں رہتے ہیں۔
ham apnē ghar mēin rahtē haiin
We live in *our* (own) house.

میں اپنی کتاب پڑھ رہا ہوں۔
main apnī kitāb paṛh rahā hūin
I am reading *my* (own) book.

WRONG میں میری کتاب پڑھ رہا ہوں۔ main mērī kitāb paṛh rahā hūin
WRONG ہم ہمارے گھر میں رہتے ہیں۔ ham hamārē ghar mēin rahtē haiin

apnā can also be used after possessives for emphasis:

یہ میری اپنی گاڑی ہے۔
ye mērī apnī gāṛī hai
This is *my own* car.

214 xud and āp, 'self'

Both **xud** and **āp** mean *X-self* (myself, yourself, himself, ourselves, themselves, etc.). **xud** is the commoner of the two.

میں خود ڈاکٹر سے بات کرنا چاہتا ہوں۔
main xud ḍāktar sē bāt karnā cāhtā hūin
I want to speak to the doctor *myself*.

میں آپ وہاں گیا۔
main āp vahāin gayā
I went there *myself*.

215 apnē āp, xud, xud baxud

To express something that someone does by himself, without help from others, or something that happens spontaneously, **apnē āp** or **xud** may be used.

ہم نے اپنے آپ یہ پل مرمت کیا۔
ham nē apnē āp ye pul marammat kiya
We repaired this bridge *by ourselves*.

ہم نے خود یہ پل مرمت کیا۔
ham nē xud ye pul marammat kiya
We repaired this bridge *by ourselves*.

بجلی اپنے آپ جل اُٹھی۔
bijlī apnē āp jal uṭhī
The electric bulb suddenly lit up *by itself*.

xud baxud, 'of one's own accord' may be used with intransitive verbs to express 'by himself', 'by itself', etc.

بجلی خود بخود جل اُٹھی۔

bijlī xud baxud jal uṭhī

The electric bulb suddenly lit up *by itself*.

216 āpas mēm, 'among'

Something people do 'among' themselves (reciprocally) is expressed by **āpas mēm**:

لوگ آپس میں بات کر رہے تھے۔

lōg āpas mēm bāt kar rahē thē

The people were talking *among themselves*.

INTERROGATIVE PRONOUNS

217 kyā, 'what?'

kyā means 'what' (referring to things). It is also used as an adjective qualifying a noun, especially before oblique case nouns, where it means 'which' (§220).

kyā shares its oblique case with **kaun**. See §220, Table 8.

Interrogative words usually come right before the verb. See §1006.

یہ کیا ہے؟

ye kyā hai?

What is this?

یہ کیا ہیں؟

ye kyā haiṁ?

What are these?

آپ کے دوست کا کیا نام ہے؟

āp kē dōst kā kyā nām hai?

What is your friend's name?

218 kyā marking questions and exclamations

kyā may also be used as a question marker, turning a statement into a yes-or-no question. It is not translated.

کیا یہ گھڑا ہے؟

kyā ye gharā hai?

Is this is a water pot?

kyā may introduce an exclamatory sentence.

کیا مزیدار کھانا ہے!

kyā mazēdār khānā hai!

What delicious food (it is)!

219 kaun, 'who?'

kaun means 'who?'. It is occasionally also used as an adjective, qualifying a noun. The singular and plural forms of **kaun** are distinguished only in the oblique case. In the nominative case, **lōg**, 'people' may be added to specify the plural, or **kaun** may be doubled (§225).

دروازے پر کون ہے؟

darvāzē par kaun hai?

Who is at the door?

یہ کون ہے؟

ye kaun hai?

Who is he/she?

یہ لوگ کون ہیں؟

ye lōg kaun haiṁ?

Who are they (these people)?

کون صاحب بول رہے ہیں؟

kaun sāhib bōl rahē haiṁ?

Who is speaking (sir)?

220 Oblique forms of kyā and kaun

The oblique and plural forms of the interrogative pronouns are shown in Table 8. Like **vo** and **ye**, **kyā** and **kaun** have special oblique plural forms which occur only before **nē**. **kyā** and **kaun** may take the alternate suffixal forms of **kō** (§210):

kisē (= **kis kō**), **kinhēm** (= **kin kō**).

Table 8: Oblique and plural forms of **kyā** and **kaun**

	NOMINATIVE	OBLIQUE	+ nē
SINGULAR			
کیا	kyā , what?	کس kis	کس نے kis nē
کون	kaun , who?	کس kis	کس نے kis nē
PLURAL			
کیا	kyā , what?	کن kin	— —
کون	kaun , who?	کن kin	کنہوں نے kinhōṁ nē

Examples

یہ سامان کس کا ہے ؟

ye sāmān kis kā hai?

Whose baggage is this (lit. of whom is this baggage)?

یہ ٹکٹ کن کے ہیں ؟

ye ṭikaṭ kin kē haiṁ?

Whose tickets are these (lit. of whom are these tickets)?

سامان یہاں کس نے چھوڑا ؟

sāmān yahān kis nē chōṛā?

Who left the luggage here?

The oblique forms of *kyā* occur mainly as adjectives, meaning 'which'.

آپ کس دفتر میں کام کرتے ہیں ؟

āp kis daftar mēṁ kām kartē haiṁ?

Which office do you work in?

یہ کن کمروں کی چابیاں ہیں ؟

ye kin kamrōṁ kī cābiyāṁ haiṁ?

(For) which rooms are these the keys?

However 'which' (of a finite number of possibilities) is usually expressed by adding the adjectival particle *sā* (~ *sī* ~ *sē*) to *kaun* (§310).

کون سا کمرہ خالی ہے ؟

kaun sā kamra xālī hai?

Which room is vacant?

INDEFINITE PRONOUNS

221 *kōī*, 'some(one)', 'any(one)'

kōī is used both as a pronoun and an adjective. As a pronoun, it means 'someone', 'anyone'. If the sentence is negative, it means 'no one'.

دروازے پر کوئی ہے -

darvāzē par kōī hai

There is someone at the door.

گھر پر کوئی نہیں -

ghar par kōī nahīṁ

No one is at home.

As an adjective, *kōī* means 'some', 'any' and qualifies only count nouns. If the sentence is negative, it means 'no', 'not any'.

کیا یہاں کوئی ٹیکسی ملے گی ؟

kyā yahān kōī ṭaiksī milē gi?

Is any taxi available here?

میرے پاس کوئی تصویر (تصویریں) نہیں -

mērē pās kōī tasvīr (tasvīrēṁ) nahīṁ

I have no picture(s).

The oblique form of *kōī* is *kisī*. *kisī* is also the form used before *nē*.

کسی کے پاس دولت ہے ، کسی کے پاس کچھ بھی نہیں ہے -

kisī kē pās daulat hai, kisī kē pās kuch bhī nahīṁ hai

Some have wealth, (and) some have nothing at all.

پیسہ کسی نے چُرا لیا -

paisa kisī nē curā liyā.

Someone stole the money.

222 *kuch*, 'some(thing)', 'any(thing)'

kuch, 'some(thing)', 'any(thing)' is used both as a pronoun and an adjective. As a pronoun, it means 'something'. If there is a negative word in the sentence, it means 'nothing', 'not anything'. *kuch* does not have an oblique form.

کچھ کرو ، یار !

kuch karō, yār!

Do something, pal!

As an adjective it means 'some', 'any' and qualifies both non-count nouns and plural count nouns. With count nouns, *kuch* + NEGATIVE means 'not some of (something)'.

وہ کچھ نہیں کرے گا -

vo kuch nahīṁ karē gā

He won't do anything.

کچھ پانی لاؤ -

kuch pānī lāō

Bring some water.

کچھ دیر بعد آئیے -

kuch dēr bād āiyē⁴

Please come after some time (a little later).

کچھ تصویریں میز پر ہیں -

kuch tasvīrēn mēz par haiṁ

There are some pictures on the table/some of the pictures are on the table.

اُس کے پاس کچھ پانی بچا ہوا تھا -

us kē pās kuch pānī bacā hūā thā

He had saved some of the water (he had some water which had been saved).

kuch does not qualify uncount nouns in negative sentences.

WRONG کچھ پانی نہیں *kuch pānī nahīn*

CORRECT پانی نہیں *pānī nahīn* There's no water

RELATIVE PRONOUN

223 jō

The relative pronoun corresponding to *vo* and *ye* is *jō* جو, 'who', 'which'. See §1106-§1107.

REPEATED PRONOUNS

224 kyā kyā

When *kyā* is doubled, it means 'what (various) things?', and takes a singular verb.

آپ نے وہاں کیا کیا دیکھا؟

āp nē vahān kyā kyā dēkhā?

What things did you see there?

225 kaun kaun

When *kaun* is doubled, it means 'which (various) people?', and takes a singular verb.

4 One would normally expect *kuch dēr kē bād*, but after *dēr*, omission of *kē* is idiomatic.

دعوت میں کون کون آیا؟

dāvat mēn kaun kaun āyā?

Which various people came to the party?

226 kōi kōi, kōi na kōi

kōi kōi means 'a few'.

جلسے میں صرف کوئی کوئی آیا -

jalsē mēn sirf kōi kōi āyā

Only a few came to the meeting.

kōi na kōi means 'someone (or the other)'.

کوئی نہ کوئی گھر پر ہو گا -

kōi na kōi ghar par hō gā

Someone must be at home.

کسی نہ کسی کو معلوم ہو گا -

kisī na kisī kō mālūm hō gā

Someone must know it.

227 kuch kuch, kuch na kuch

kuch kuch means 'somewhat'.

وہ کچھ کچھ ٹھیک ہے -

vo kuch kuch ṭhīk hai

He is somewhat better.

kuch na kuch means 'something (or the other)'.

اس واقعہ کے پیچھے کچھ نہ کچھ ضرور ہو گا -

is vāqea kē pīchē kuch na kuch zarūr hō gā

Something is certainly at the bottom of (behind) this event.

MARKING

Adjectives qualify nouns, as modifiers, or as predicate complements. Like nouns, adjectives are divided into two groups: those which have suffixes that change to show gender and number (marked adjectives), and those which do not (unmarked adjectives).

301 Marked adjectives

Adjectives which may take the masculine singular suffixes -ā ا or -ām ان are marked.

اچھا کام
acchā kām (m.)
a good job

دایاں ہاتھ
dāyām hāth (m.)
the right hand

These suffixes change to agree with the noun which the adjective qualifies (§303-§304).

اچھی بات
acchī bāt (f.)
a good thing

دائیں آنکھ
dāīm ānkh (f.)
the right eye

302 Unmarked adjectives

Unmarked adjectives have no special suffixes and do not change to show agreement.

دلچسپ کام
dilcasp kām
interesting work

دلچسپ بات
dilcasp bāt
an interesting thing

Some adjectives look like marked adjectives, but are not. In the examples which follow, *tāza* تازه and *zinda* زندہ are Persian adjectives which end in -a ہ (cbōfī hē). Whereas nouns ending in -a ہ are treated as marked nouns, and change to show number and case (§103), adjectives ending in -a ہ do not change.

تازہ کیلا
tāza kēlā (m.)
a fresh banana

تازہ خوبانی
tāza khūbānī (f.)
a fresh apricot

Persian past participles ending in -a ہ are unmarked adjectives in Urdu.

تعلیم یافتہ خاتون
tālim yāfta xātūn (f.)
an educated lady

Many adjectives are formed from nouns, or from other adjectives, by adding the adjectival suffix -ī ی, which may be of Persian origin, or an indigenous Urdu suffix. In either case, the suffix does not change.

دیس کی گھی
dēsī ghī (m.)
indigenous clarified butter, 'desi ghee' (< *dēs* دیس, country)

دیس کی خوبانی
dēsī khūbānī (f.)
an indigenous apricot

دفتری کام
daftārī kām (m.)
official work (< *daftar* دفتر, office)

لازمی بات
lāzimī bāt (f.)
essential thing (< *lāzim* لازم, necessary)

Arabic adjectives which happen to end in ā (ع . ی) or ī (ی) are unmarked: *ālā* اعلیٰ 'high'; *muttalā* مطلع, 'informed'; *mubtalā* مبتلا, 'afflicted'; *bāqī* باقی, 'remaining'; *jārī* جاری, 'continuing'.

اعلیٰ معیار
ālā mēyār (m.)
a high standard

اعلیٰ سطح
ālā satah (f.)
a high level

باقی پیسہ
bāqī paisa (m.)
the rest of the money (remaining money)

نمائش اگلے ہفتے بھی جاری رہے گی۔
 numāish aglē haftē bhī jāri rahē gi
 The exhibition is continuing next week too.

AGREEMENT

303 Agreement in gender and number

Marked adjectives change to agree with nouns in gender and number.

Table 9: Gender and number suffixes of adjectives

	SINGULAR	PLURAL
MASCULINE	بڑا <i>baṛā</i> دایاں <i>dāyām</i>	بڑے <i>baṛē</i> دائیں <i>dāēm</i>
FEMININE	بڑی <i>baṛī</i> دائیں <i>dāīm</i>	بڑی <i>baṛī</i> دائیں <i>dāīm</i>

(a) The suffix -ā (m. sg.) changes to -ē (m. pl.) or -ī (f. sg., f. pl.):

بڑا گھوڑا	<i>baṛā ghōṛā</i> , a big horse
بڑے گھوڑے	<i>baṛē ghōṛē</i> , big horses
بڑی گھوڑی	<i>baṛī ghōṛī</i> , a big mare
گہرا پانی	<i>gahrā pānī</i> , deep water (m.)
گہری نیند	<i>gahrī nīnd</i> , deep sleep (f.)

(b) There is only one feminine suffix for both singular and plural.

بڑی گھوڑیاں	<i>baṛī ghōṛiyām</i> , big mares
-------------	----------------------------------

(c) The suffix -ām (m.) changes to -īm (f.). This adjective group comprises mainly the words *dāyām*, 'right', and *bāyām*, 'left'; and the ordinal numbers. Note the -y- in *dāy-*, *bāy-* disappears when the adjective is feminine or masculine plural.

پانچواں باب	<i>pāñcvām bāb</i> , the fifth chapter
پانچویں جلد	<i>pāñcvīm jild</i> , the fifth volume
دایاں ہاتھ	<i>dāyām hāth</i> , the right hand
دائیں طرف	<i>dāīm taraf</i> , the right side

304 Agreement in case¹

An adjective qualifying an oblique noun also becomes oblique.

Table 10: Case suffixes of adjectives

	NOMINATIVE	OBlique	VOCATIVE
MASCULINE	بڑا <i>baṛā</i> دایاں <i>dāyām</i>	بڑے <i>baṛē</i> دائیں <i>dāēm</i>	بڑے <i>baṛē</i> دائیں <i>dāēm</i>
FEMININE	بڑی <i>baṛī</i> دائیں <i>dāīm</i>	بڑی <i>baṛī</i> دائیں <i>dāīm</i>	بڑی <i>baṛī</i> دائیں <i>dāīm</i>

(a) The suffix -ā (m. sg.) changes to -ē (m. pl.) or -ī (f. sg., f. pl.):
 Note that the -y- in *dāy-*, *bāy-* disappears when the adjective is masculine oblique, vocative or feminine.

بڑے گھوڑے کا	<i>baṛē ghōṛē kā</i> , of a big horse
دائیں ہاتھ پر	<i>dāēm hāth par</i> , on the right hand
بڑے ظلم سے	<i>baṛē zulm sē</i> , with great cruelty
پانچویں باب میں	<i>pāñcvēm bāb mēm</i> , in the fifth chapter

(b) Feminine adjectives do not change (they have no special oblique suffix).

بڑی گھوڑی کا	<i>baṛī ghōṛī kā</i> , of a big mare
دائیں آنکھ میں	<i>dāīm ānkh mēm</i> , in the right eye
پانچویں منزل پر	<i>pāñcvīm manzil par</i> , on the fifth floor

¹ See Chapter 1, footnote 3, for a definition of the term 'case' as used in this work.

(c) There are no special oblique plural suffixes for masculine or feminine adjectives.

بڑے گھوڑوں کا **barē ghōṛōm kā**, of big horses
 بڑی گھوڑیوں کا **barī ghōṛiyōm kā**, of big mares

(d) An adjective modifying a vocative noun is in the oblique case.

میرے بیٹے! **mērē bēṭē!** My son!
 میرے بیٹو! **mērē bēṭō!** My sons!
 میری بیٹی! **mērī bēṭī!** My daughter!
 ارے دائیں لڑکے! **arē dāēm larkē!** Hey, you (boy) on the right!

305 Agreement with noun sequences of different gender

If two or more nouns of different genders or numbers are qualified by one adjective (or the adjectival postposition *kā*), the adjective agrees with the noun nearest to it.

میری پتلون، جوتے اور جراب
mērī patlūn (f.), jūtē (m. pl.) aur jurrāb (m. pl.)
 my trousers, shoes and socks

بڑا پتیلا اور کڑاہی
barā patilā (m.) aur kaṛāhī (f.)
 a big saucepan and frying pan

آپ کی والدہ اور تینوں ماموں
āp kī vālida aur tīnōm māmūm
 your mother and all three maternal uncles

306 Attributive and predicative adjectives

Some adjectives can both precede the noun they qualify (attributive use of adjectives), or follow it in a predicate phrase. When adjectives are used attributively they modify or restrict the meaning of the noun.

خطرناک راستہ
xatarnāk rāsta
 a dangerous road (more than usually hazardous)

مزیدار کھانا
mazēdār khānā
 delicious food (which satisfies taste as well as hunger)

When adjectives are used predicatively, they introduce new information about the noun or pronoun they qualify, which precedes the adjective.

وہ راستہ خطرناک تھا۔
vo rāsta xatarnāk thā
 That road was dangerous.

کھانا مزیدار ہو گا۔
khānā mazēdār hō gā
 The food will be delicious.

Some Persian and Arabic adjectives can only be used predicatively, not attributively. These adjectives occur in phrases with the verb *hōnā*, 'to be' (see §607, 'Denominative verbs'). Some examples are:

معلوم ہونا **mālūm hōnā**, to be known
 پسند ہونا **pasand hōnā**, to be liked, pleasing
 مبتلا ہونا **mubtalā hōnā**, to be afflicted, to be embroiled

اُس کے گھر کا پتہ مجھے معلوم ہے۔
us kē ghar kā pata mujhē mālūm hai
 I know his home address (his home address is known to me).

وحید صاحب کو بریانی پسند ہے۔
vahīd sāhab kō biryānī pasand hai
 Vahid likes the rice cooked in broth (the *biryānī* is pleasing to Vahid).

بچی ہیضے میں مبتلا ہو کر مر گئی۔
baccī haizē mēm mubtalā hō kar mar gai
 The baby girl caught (became afflicted with) cholera and died.

WRONG معلوم پتہ **mālūm pata**
 WRONG پسند بریانی **pasand biryānī**
 WRONG مبتلا بچی **mubtalā baccī**

Other Perso-Arabic adjectives may be used attributively:

حسین عورت	hasīn aurat, the beautiful woman
مشکل نکتے	muškīl nukṭe, the difficult points

Some predicative adjectives occur in a construction with *kā* (~ *kē* ~ *kī*):

(کا) شکر گزار ہونا (*kā*) *śukr guzār hōnā*, to be grateful (to)

EXAMPLE

میں آپ کا شکر گزار ہوں۔
maiṁ āp kā śukr guzār hūṁ
 I am grateful to you.

(کا) پابند ہونا (*kā*) *pāband hōnā*, to be bound by, abide by

EXAMPLE

میں اپنے وعدے کا پابند ہوں۔
maiṁ apnē vādē kā pāband hūṁ
 I keep (am bound by) my promise.

PRONOUNS USED AS ADJECTIVES

307 Interrogative pronouns

The interrogative pronouns *kyā*, 'what' (§217) and *kaun*, 'who?' (§219) are also used as adjectives.

308 Indefinite pronouns

The indefinite pronouns *kōī*, 'some', 'any' (§221) and *kuch* 'some', 'any' (§222) are also used as adjectives.

SYMMETRICAL y-v-k-j WORD SETS

309 The categories: NEAR - FAR - INTERROGATIVE - RELATIVE

Urdu distinguishes systematically between the categories 'near', 'far', 'interrogative' and 'relative'.

In §201, it is shown that the demonstrative pronoun *ye* refers to something or someone close at hand. The demonstrative pronoun *vo* refers to something or someone further away. This distinction is also maintained in personal pronouns, and in certain adjectives and adverbs describing the quantity, manner, location, direction, or time of something. When interrogatives and relatives are taken into account, there are four categories, expressed in symmetrical sets of words

beginning with *y~i~a* (near), *v~u* (far), *k* (interrogative), and *j* (relative). These sets are shown below in Table 11.

The adjective members of this set (excluding *jaisā* and *jitnā*) are described in detail in this chapter. *jaisā* and *jitnā*, along with other relative words (the *j*-set), are discussed in Chapter 11.

Table 11: Symmetrical y-v-k-j word sets

y~i~a ی NEAR	v~u و FAR	k ک INTERROGATIVE	j ج RELATIVE
PRONOUNS			
یہ ye, he/she/it	وہ vo, he/she/it	کون kaun, who	جو jō, who, which
		کیا kyā, what	
ADJECTIVES			
اتنا itnā, this much	اُتنا utnā, that much	کتنا kitnā, how much	جتنا jitnā, as much
ایسا aisā, like this	ویسا vaisā, like that	کیسا kaisā, how	جیسا jaisā, such as
ADVERBS			
یہاں yahāṁ, here	وہاں vahāṁ, there	کہاں kahāṁ, where	جہاں jahāṁ, where
اُدھر idhar, hither	اُدھر udhar, thither	کدھر kidhar, whither	جدھر jidhar, whither
یوں yūṁ, thus	تیوں (tyūṁ) so, thus	کیوں kyōṁ, why?	جوں jūṁ, as
اب ab, now	تب (tab, then ²)	کب kab, when	جب jah, when

² *tyūṁ* and *tab* are not members of the 'far' category, but surviving members of a nearly vanished category, the *t*-set, or correlative set.

Pronouns, except for **jō**, are handled in Chapter 2, including demonstrative pronouns (§201), personal pronouns (§202-§212) and interrogative pronouns (§217, §219). **jō** is discussed in §1106-§1107.

The adverb members of the set are discussed in Chapter 4 (Adverbs).

itnā - utnā - kitnā

itnā means 'this much', 'so much'. **utnā** means 'that much', 'so much'. The plurals, **itnē** and **utnē** mean 'this many', 'that many', 'so many'. **kitnā** means 'how much'; the plural **kitnē** means 'how many'. They are all regularly behaving marked adjectives.

All these words may also be used as adverbs (§318), and **itnā** is used idiomatically as a noun (§319).

اتنی ہلدی کافی ہے -

itni haldī kāfī hai

This much turmeric is enough.

اتنے لوگوں کی گنجائش نہیں (ہے) -

itnē lōgōn kī gunjāīś nahīn (hai)

There isn't room for so many people.

آپ کے پاس کتنا کام ہے ؟

āp kē pās kitnā kām hai?

How much work do you have?

منشی کے پاس کتنی دستاویزیں ہیں ؟

munśī kē pās kitnī dastāvēzēn hain?

How many documents/deeds does the clerk have?

aisā - vaisā - kaisā

aisā means 'such', 'like this', 'of this kind'. **vaisā** means 'such', 'like that', 'of that kind'. **kaisā** means 'what kind?', 'how?'. They are all regularly behaving marked adjectives.

The masculine oblique singular cases of **aisā**, **vaisā** and **kaisā** can also be used as adverbs of manner, meaning 'like this/that', 'how', 'such as' (§412).

میں ایسا کام نہیں کرنا چاہتا -

mair̄ aisā kām nahīn karnā cāhtā

I don't want to do such a thing (a deed like this).

ویسا لباس یہاں نہیں ملتا -

vaisā libās yahān nahīn miltā

You can't get such clothing here.

وہ کیسا آدمی ہے ؟

vo kaisā ādmī hai?

What kind of person is he?

آپ کی طبیعت کیسی ہے ؟

āp kī tabīat kaisī hai?

How do you feel (lit. how is your disposition)?

ADJECTIVE PHRASES FORMED WITH **sā** AND **vālā**

310 The adjectival particle **sā** (~ **sē** ~ **sī**)

sā is added to an adjective, noun or pronoun to form an adjectival phrase. **sā** agrees with the noun which the phrase qualifies.

sā added to adjectives

When **sā** follows an adjective, it expresses approximation or diminution.

آج بہت سے لوگ آئے ہیں -

āj bahut sē lōg āē hain

Rather a lot of people have come today.

Compare

آج بہت لوگ آئے ہیں -

āj bahut lōg āē hain

A lot of people have come today.

تھوڑی سی چائے دیجئے -

thōṛī sī cāē dījiē

Please give me a little tea (thōṛī cāē is not idiomatic).

اچھی سی خبر

acchī sī xabar

rather good news, goodish news

Compare

اچھی خبر

acchī xabar

good news

کالا سا بادل

kālā sā bādāl

a blackish cloud (not completely black)

Compare

کالا بادل

kālā bādāl

a black cloud

However if *sā* is added to an adjective of size, such as *baṛā*, 'big', or *chōṭā*, 'small'; or to *itnā*, 'this much', 'this many', the adjective is intensified. *sā* also intensifies *zarā*, '(a) little'.

مچھر چھوٹی سی چیز ہے مگر نقصان بہت کرتی ہے۔
macchar chōṭī sī cīz hai, magar nuqsān bahut kartī hai
 A mosquito is a very small thing, but it does a lot of harm.

وہ اتنی سی چائے میں کتنی زیادہ چینی ڈالتا ہے!
vo itnī sī cāē mēm kitnī zyāda cīnī ḍāltā hai!
 What a lot of sugar he puts in such a small amount of tea!

ذرا سی دیر کے لئے۔
zarā sī dēr kē liē
 for a very little while

sā may be added to participles.

وہاں کچھ ہلتا ہوا سا نظر آیا۔
vahān kuch hiltā hūā sā nazar āyā
 I could make out something moving there.

sā added to nouns and pronouns

Following a noun or personal pronoun, *sā* is similar to *jaisā*, 'like'. Personal pronouns will be in the oblique case. Nouns may be in the nominative or oblique case, with different nuances in the meaning of *sā*.

اُن سا آدمی رشوت کھائے گا!
un sā ādmī riśvat khāē gā!
 Would a man like him accept a bribe!

فرشتہ سا انسان

fariṣṭa sā insān

a person like an angel

Also

فرشتے سا انسان

fariṣṭe sā insān

an angelic person

فرشتہ جیسا انسان

fariṣṭa jaisā insān

a person like an angel

sā may be added to nominative case demonstrative pronouns (not personal pronouns), to direct attention to a particular object.

وہ سی چوڑیاں دینا۔
vo sī cūṛiyān dēnā
 Give me those bangles.

kā sā + noun

kā sā specifies a following noun, similarly to (*kī*) *tarah kā + NOUN*.

اُس کی سی عینک آپ کو لاہور میں نہیں ملے گی۔
us kī sī ainak āp kō lāhaur mēm nahīm milē gī
 You won't find glasses like those in Lahore.

Compare

اُس طرح کی عینک آپ کو لاہور میں نہیں ملے گی۔
us tarah kī ainak āp kō lāhaur mēm nahīm milē gī
 You won't find glasses like those in Lahore.

kaun + sā

kaun sā expresses 'which' (out of a finite number of possibilities).

کون سا طالب علم غیر حاضر ہے؟
kaun sā tālib ilm yair hāzir hai?
 Which student is absent (in a particular class)?

Compare

کون طالب علم غیر حاضر ہے؟
kaun tālib ilm yair hāzir hai?
 Is any student absent? (rhetorical question)

311 The suffix *vālā*

The suffix *vālā* forms adjective and noun phrases. *vālā* may follow an oblique infinitive, oblique noun or an adjective or adverb.

Oblique infinitive + vālā

The construction OBLIQUE INFINITIVE + *vālā* has a range of meanings, and is discussed in detail in §645. *vālā* agrees with the noun it qualifies.

گیت گانے والی لڑکی کون ہے ؟

gīt gānē vālī larkī kaun hai?

Who is the girl *singing* the song?

Oblique noun + vālā

When *vālā* follows an oblique noun, it makes an adjective phrase, which agrees with the noun it qualifies.

نیلے کرتے والا آدمی کون ہے ؟

nīlē kurtē vālā ādmī kaun hai?

Who is the man *with the blue kurta* (loose shirt)?

یورپ میں مجسموں والے باغ بہت ہیں -

yūrap mēn mujassamōn vālē bāḡ bahut hain

In Europe there are many parks *with statues*.

In some cases, the modified noun may be omitted, leaving the NOUN + *vālā* phrase to function as a noun.

نیلے کرتے والا کون ہے ؟

nīlē kurtē vālā kaun hai?

Who is *the one with the blue kurta* (loose shirt)?

Occupational nouns with vālā

Occupational nouns formed with *vālā* are very common.

رکشے والا *riksē vālā*, rickshaw driver (< *riksā* رکشا , rickshaw)

ڈاک والا *ḍāk vālā*, postman (< *ḍāk* ڈاک , post)

پان والا *pān vālā*, seller of betel-leaf (< *pān* پان , betel-leaf)

پولیس والا *pōlis vālā*, policeman (< *pōlis* پولیس , police)

Adjective + vālā

In the spoken idiom (but *not* in standard written Urdu), *vālā* sometimes follows an adjective, making an adjective phrase that focuses on an aspect of the noun which is qualified, and excludes nouns which do not possess that aspect. Both the adjective and *vālā* agree with the noun.

ہمارا دفتر اونچی والی عمارت میں ہے -

hamārā daftar ūmī vālī imārat mēn hai

Our office is in the *tall* building (not one of the low ones).

In the written language, this would be:

ہمارا دفتر اونچی عمارت میں ہے -

hamārā daftar ūmī imārat mēn hai

Our office is in the *tall* building.

Adverb + vālā

vālā also makes adjective phrases from adverbs. (See §409 for the use of oblique adjectives like *nīcē* and *sāmnē* as adverbs.)

کل والی روٹیاں پرندوں کو کھلا دو -

kal vālī rōṭiyān parindōn kō khilā dō

Feed yesterday's bread to the birds.

نیچے والا کمرہ خالی ہے -

nīcē vālā kamra xālī hai

The *downstairs* room is vacant.

REPEATED ADJECTIVES

312 Simple repetition

The doubling of adjectives usually intensifies them, but may also express distributiveness. (For doubled *kyā* see §224.)

ٹھنڈا ٹھنڈا پانی

ṭhaṇḍā ṭhaṇḍā pānī

ice-cold water

اس منڈی میں کسان دور دور سے اپنی پیداوار لاتے ہیں۔
 is mandī mēh kisān dūr dūr sē apnī paidāvār lātē haiṁ
 Farmers bring their produce from far and wide to this market.

Sometimes distributiveness is the dominant sense.

سب اپنے اپنے گھر گئے۔
 sab apnē apnē ghar gaē
 Everyone went to his own home.

جیلر نے قیدیوں کو دو دو روٹیاں دیں۔
 jēlar nē qaidiyōṁ kō dō dō rōṭiyāṁ dīṁ
 The jailer gave two pieces of bread to each prisoner.

313 Repetition with an echo word

Sometimes the repetition is made with an echo word. The resulting compound is more intensive than the simple word, but the precise meaning must be looked up in a dictionary.

ٹھیک ٹھاک ṭhīk ṭhāk, all right, okay (< ṭhīk ٹھیک, right)
 ڈھیلا ڈھالا ḍhīlā ḍhālā, loose, sloppy, baggy (< ḍhīlā ڈھیلا, loose)

COMPARISON OF ADJECTIVES

314 Comparison of adjectives with sē

The comparative degree of adjectives is expressed by a phrase consisting of the postposition سے sē + ADJECTIVE. The superlative is expressed by sab sē سب سے + ADJECTIVE.

ABSOLUTE یہ زعفران مہنگا ہے۔
 ye zāfrān mahengā hai
 This saffron is expensive.

COMPARATIVE وہ زعفران اس (زعفران) سے مہنگا ہے۔
 vo zāfrān is (zāfrān) sē mahengā hai
 That saffron is more expensive than this (saffron).

SUPERLATIVE کشمیری زعفران سب سے مہنگا ہے۔
 kaśmīrī zāfrān sab sē mahengā hai
 Kashmiri saffron is the most expensive.

In some contexts the adjective by itself has the force of a comparative.

اگر کہیں ریکشہ مل سکے، تو اچھا ہو۔
 agar kahīṁ rikṣa mil sakē, tō acchā hō
 It would be better if (we) could get a rickshaw.

315 Comparison of adjectives with tar, tarīn

The comparative and superlative of some Perso-Arabic adjectives can be formed with the Persian suffixes tar تر (comparative) and tarīn ترین (superlative). Some of these Perso-Arabic comparatives are used in colloquial spoken Urdu, but most are used in more formal contexts and are found mainly in written Urdu. Additional examples may be found in §1408.

ABSOLUTE یہ تصویر خوبصورت ہے۔
 ye tasvīr xūbsūrāt hai
 This picture is pretty.

COMPARATIVE مگر وہ تصویر خوبصورت تر ہے۔
 magar vo tasvīr xūbsūrāt tar hai
 But that picture is prettier.

SUPERLATIVE

خوبصورت ترین لڑکی سے شادی کرنے کی اُس کی خواہش پوری نہ ہوئی۔
 xūbsūrāt tarīn larḳī sē śādī karnē kī us kī xāhīś pūrī na hūī
 His wish to marry the prettiest girl was not fulfilled.

Persian comparatives and superlatives in common use often lose their comparative and superlative force and merely intensify the adjective.

بہتر ہے۔
 behtar hai (< beh, good³)
 It's a very good idea.

3 beh 'good' occurs only as a prefix, whereas behtar 'better' and behtarīn 'best' occur as independent words.

میں بہتر اُردو بولنا چاہتا ہوں۔
main behtar urdū bōlnā cāhtā hūm
 I want to speak *better* Urdu.

یہ بہترین گھڑی ہے۔
ye behtarīn gharī hai
 This is the *best* (quality) watch.

اُس نے بدترین گناہ کیا۔
us nē badtarīn gunāh kiyā (< bad, bad*)
 He committed a *very terrible* sin.

اس جماعت کے زیادہ تر طالب علم ذہین ہیں۔
is jamāat kē zyādatar tālib ilm zahīn hai (< zyāda, more)
 Most of the students in (of) this class are intelligent.

316 zyāda, 'more', 'most' and kāfī, 'quite', 'too'

zyāda and kāfī are both adjectives and adverbs. Used adverbially, zyāda qualifies adjectives to show a sort of comparative degree. kāfī means 'enough', but when used adverbially to qualify adjectives it can mean 'quite', 'too'.

زیادہ کام
zyāda kām
 more (too much) work

کافی پیسہ
kāfī paisā
 enough money

یہ راستہ زیادہ گندا ہے۔
ye rāsta zyāda gandā hai
 This road is *dirtier*.

کافی دیر ہو رہی ہے۔
kāfī dēr hō rahī hai
 It's getting *quite* late.

317 Superlatives with adjective + sē + adjective

An absolute superlative can be made by adding the postposition sē سے + ADJECTIVE to the absolute form of the same adjective.

وہ اچھے سے اچھا مکان ڈھونڈ رہے ہیں۔
vo acchē sē acchā makān dhūṇḍ rahē hai
 He is searching for the *most excellent possible* house (better than good).

4 bad بد 'bad', occurs only as a prefix, whereas badtar بدتر 'worse' and badtarīn بدترین 'worst' occur as independent words.

وہ اُن کے لئے بُرے سے بُرا کوٹ خرید کر لایا۔
vo un kē liē burē sē burā kōṭ xarīd kar lāyā
 He bought the *worst possible* coat (deliberately) and brought it for him.

ADJECTIVES WITH OTHER GRAMMATICAL FUNCTIONS

318 Adjectives used as adverbs

Some common adverbs of place are actually adjectives in the masculine oblique singular. See §409. A few adjectives can be used adverbially, to modify other adjectives. See §416.

319 Adjectives used as nouns

Many adjectives can also be used as nouns.

مجھے بڑے دیجئے، چھوٹے نہیں۔
mujhē barē dijiē, chōṭē nahīn
 Give me the *big ones*, not the *small ones*.

بڑوں کی قیمت کیا ہے؟
barōn kī qīmat kyā hai?
 What is the price of the *big ones*?

جاہلوں کی رائے کا کیا فائدہ؟
jāhilōn kī rāe kā kyā fāeda?
 What use (is) the advice of those who are *ignorant*?

A few Perso-Arabic loan words, including naujavān نوجوان, 'young man'; yairmulki غیرملکی, 'foreigner'; numāinda نمائندہ, 'representative', and nouns denoting nationality, are classified as both nouns and adjectives.

ایک نوجوان اور دو بوڑھے آ گئے۔
ēk naujavān aur dō būrḥē ā gāē
 One *young man* and two *old men* came.

غیرملکی امداد کے سلسلے میں کئی غیرملکی یہاں کام کر رہے ہیں۔
yairmulki imdād kē silsilē mēm kā yairmulki yahām kām kar rahē hai
 Several *foreigners* are working here in connection with *foreign aid*.

ایرانی سفارت خانے میں کام کرنے والے ایرانی...
irānī sifārat xānē mēm kām karnē vālē irānī ...
 The Iranians working in the Iranian embassy ...

itnā

itnā is used idiomatically as a noun.

itnē mēm, 'in the meanwhile'

اتنے میں ہم نے ایک دھماکا سنا۔
itnē mēm ham nē ēk dhamākā sunā
 In the meanwhile we heard a crash.

itnē par bhī, 'in spite of it (this)'

اتنے پر بھی بچہ سوتا رہا۔
itnē par bhī bacca sōtā rahā
 In spite of this the baby went on sleeping.

ADJECTIVES DISCUSSED IN OTHER CHAPTERS

320 Participles used as adjectives

Participles may be used as adjectives. See §901, §907 for detailed discussions.

321 Possessive adjectives

The possessive forms of the pronoun are grammatically adjectives, and agree with the nouns they qualify. They are discussed in §212.

322 The reflexive possessive adjective apnā

The reflexive possessive *apnā* اپنا is grammatically an adjective, and agrees with the noun it qualifies. It is discussed in §213.

323 Numbers

Numbers are, of course, adjectives. They are discussed in Chapter 13.

4 ADVERBS

The category of adverbs includes two different groups of words: words which are original (underived) adverbs; and words which are originally other parts of speech, but are used adverbially. Many adjectives are inflected to masculine oblique singular and used as adverbs. They may occur more frequently this way than as adjectives. Some nouns occur in adverbial phrases; such nouns are also oblique, and are preceded by an oblique demonstrative.

Adverbs qualify verbs, just as adjectives qualify nouns. Urdu adverbs include:

ADVERBS OF TIME: describe the time when an event or action occurs;

ADVERBS OF PLACE: describe the location where an event or action occurs;

ADVERBS OF MANNER: describe how an event or action occurs;

ADVERBS OF DEGREE: intensify the meaning of the verb in some way;

MODAL ADVERBS: modify a verb or adjective.

SYMMETRICAL y-v-k-j ADVERB SETS

401 The categories: NEAR - FAR - INTERROGATIVE - RELATIVE

Urdu distinguishes systematically between the categories 'near', 'far', 'interrogative' and 'relative'. An overview of symmetrical sets of words beginning with y-i-a (near), v-u (far), k (interrogative), and j (relative) is given in Table 11 in §309. In Table 12 on p. 52 contains a comprehensive list of symmetrical adverb sets, including some common adverbial phrases with oblique nouns.

ADVERBS OF TIME

Some simple adverbs of time can be looked up in a dictionary, and need no explanation.

ہمیشہ
کل
اکثر

hamēśa, always

kal, tomorrow (with future); yesterday (with past)

aksar, often

Table 12: Symmetrical y-v-k-j adverb sets

y-i-a ی ا	v-u و ا	k ک	j ج
NEAR	FAR	INTERROGATIVE	RELATIVE
ADVERBS OF TIME			
اب ab, now	تب (tab, then)	کب kab, when	جب jab, when
اس وقت is vaqt at this time	اُس وقت us vaqt at that time	کس وقت kis vaqt at what time	جس وقت jis vaqt at the time that
ADVERBS OF PLACE			
یہاں yahān, here	وہاں vahān, there	کہاں kahān, where	جہاں jahān, where
اس جگہ is jagah (in) this place, here	اُس جگہ us jagah in that place, there	کس جگہ kis jagah in which place, where	جس جگہ jis jagah in the place that
ادھر idhar, hither	اُدھر udhar, thither	کدھر kidhar, whither	جدھر jidhar, whither
اس طرف is taraf in this direction	اُس طرف us taraf in that direction	کس طرف kis taraf in which direction	جس طرف jis taraf in the direction which
ADVERBS OF MANNER			
یوں yūn, thus	توں (tyūn) so, thus	کیوں kyōn, why?	جون jūn, as
اس طرح is tarah this way	اُس طرح us tarah that way	کس طرح kis tarah, which way?	جس طرح jis tarah in the way that

402 ab - tab - kab - jab

This set of adverbs refers to points in close time, distant time, questioned time and relative time.

ab, 'now' refers to the present moment (close time).

اب ٹھیک بارہ بج گئے ہیں -
ab ṭhīk bāra baj gaē hain
Now it is exactly twelve o'clock.

اب سے میں سگریٹ پینا چھوڑ دوں گا -
ab sē main sigrēṭ pīnā cbōṛ dūn gā
From now on I shall stop smoking.

abhī (ab + hī) means 'right now', 'still'. See also Table 28 in §1207.

ابھی گھنٹی بج رہی ہے -
abhī ghañṭī baj rahī hai
The bell is ringing *right now* (still ringing).

tab, 'then' is not actually a member of the 'far' category, but a surviving member of a nearly vanished category, the t-set, or correlative set. It is still most frequent in correlative clauses (§1112) but has also acquired the function of expressing a point in remote time (past or future). However, *us vaqt* is more commonly used to express remote time (see §403).

تب میں نوجوان تھا -
tab main naujavān thā
Then I was a young man.

تب تک مکان کی صرف پہلی منزل بن چکی تھی -
tab tak makān kī sirf pahīlī manzil ban cukī thī
By *then* only the first floor of the house had (already) been built.

tabhī (tab + hī) means 'just then', 'only then'. See also Table 28 in §1207.

تبھی گھنٹی بجنے لگی -
tabhī ghañṭī bajnē lagī
Just *then* the bell began to ring.

kab means 'when?'.

دوسری منزل کب بنے گی ؟

dūsri manzil kab banē gī?

When will the second floor be built?

آپ کب واپس آئیں گے ؟

āp kab vāpas āēn gē?

When will you return?

kabhī (**kab** + **hī**) means 'ever', 'once'. **kabhī** + **nahīm** means 'never'. See also Table 28 in §1207.

کیا آپ نے کبھی دہلی کا سفر کیا ہے ؟

kyā āp nē kabhī dehlī kā safar kiyā hai?

Have you ever travelled to Delhi?

jab, 'when', 'at the time that' is used in the relative clause of relative-correlative sentences. See §1112.

403 **is vaqt - us vaqt - kis vaqt**

The noun **vaqt** 'time' (m.), occurs in adverbial phrases, preceded by an oblique singular demonstrative, or the oblique of **kyā** or **jō**. These phrases describe a specific point in time.

is vaqt means 'now', 'at this time', 'at present' (close time).

اس وقت ملک میں احتساب کی ضرورت ہے -

is vaqt mulk mēn chtisāb kī zarūrat hai

At present there is a need for accountability in the nation.

us vaqt means 'then', 'at that time' (distant time).

اُس وقت میں نو جوان تھا -

us vaqt maiṁ nau javān thā

At that time I was a young man.

اُس وقت تک صرف پہلی منزل بنی تھی -

us vaqt tak sirf pahli manzil banī thī

By that time only the first floor had been built.

kis vaqt means 'at what time?'.

ڈاکیہ کس وقت آتا ہے ؟

ḍākiya kis vaqt ātā hai?

At what time does the postman usually come?

Compare

ڈاکیہ کب آئے گا ؟

ḍākiya kab āē gā?

When will the postman come (today)?

jis vaqt, 'at the time that' is used in the relative clause of relative-correlative sentences. See §1116.

404 Calendar and clock time

See §1308-§1311.

ADVERBS OF PLACE

Many simple adverbs of place can be looked up in a dictionary, and need no explanation.

باہر **bāhar**, out, outside

اندر **andar**, in, inside

قریب **qarīb**, near

دور **dūr**, far

405 **yahām - vahām - kahām**

This set of adverbs describes location in a place. **yahām** means 'here' (near location), **vahām** means 'there' (far location) and **kahām** means 'where' (questioned location).

گاڑی یہاں روک دیجئے -

gāṛī yahām rōk dījiē

Please stop the car here.

ہم وہاں چار بجے تک انتظار کرتے رہے -

ham vahām cār bajē tak intizār kartē rahē

We went on waiting there until four o'clock.

ہوائی اڈا کہاں پڑتا ہے ؟

havāī aḍḍā kahām paṛtā hai?

Where is the airport located?

jahām, 'where' is used in relative clauses. See §1110.

406 idhar - udhar - kidhar

This set of adverbs describes movement towards a place. *idhar* means 'hither', 'here', *udhar* means 'thither', 'there' and *kidhar* means 'whither', 'where'. To a certain extent, the adverbs describing location: *yahām*, *vahām* and *kahām* are also used to describe movement, thus acquiring some of the functions of this set.

ادھر آؤ بیٹے -
idhar āo, bēṭe
Come here, son.

ادھر سے پولیس والے آ رہے تھے، ادھر سے چور بھاگ گیا -
udhar se pōlis vālē ā rahē thē, idhar se cōr bhāg gayā
The police came from *that side* (as) the thief fled from *this side*.

وہ ادھر ادھر دیکھ رہا تھا -
vo idhar udhar dēkh rahā thā
He was looking *this way and that*.

تم کدھر جا رہے ہو؟
tum kidhar jā rahē hō?
Where are you going?

Also تم کہاں جا رہے ہو؟
tum kahān jā rahē hō?
Where are you going?

idhar, 'where' is used in the relative clause of relative-correlative sentences. See §1111.

407 is jagah - us jagah - kis jagah

The oblique noun *jagah*, 'place' (f.), preceded by an oblique singular demonstrative, or the oblique of *kyā* or *jō*, is sometimes used as an adverb of place, describing the specific location of something.

اس جگہ زمیندار کا خزانہ گڑا ہوا ہے -
is jagah zamīndār kā xizāna garā hūā hai
In *this spot* the landlord's treasure has been buried.

کمبخت چابی کس جگہ پڑی ہے؟
kambaxt cābī kis jagah paṛī hai?
Where is that wretched key?

jis jagah, 'in the place that' is used in the relative clause of relative-correlative sentences. See §1110.

408 is taraf - us taraf - kis taraf

The oblique noun *taraf*, 'direction', 'side' (f.), preceded by an oblique singular demonstrative, or the oblique of *kyā* or *jō*, may be used as an adverb of place, describing movement in a direction.

نذیر صاحب کا مکان اس طرف ہے -
nazir sāhib kā makān is taraf hai
Mr. Nazir's house is in *this direction*.

ڈاک خانہ کس طرف ہے؟
ḍāk xāna kis taraf hai?
In *which direction* is the post office?

jis taraf, 'in the direction that' is used in the relative clause of relative-correlative sentences. See §1111.

409 Obliques as adverbs of place

Some common adverbs of place are made from (a) adjectives, in the masculine oblique singular case and from (b) nouns, in phrases consisting of an oblique noun preceded by an oblique demonstrative. In many instances, the adverbial use is much more common than use as an adjective or noun.

Adjectives

نیچا ← نیچے	nīcā, low → nīcē, below
پہلا ← پہلے	pahlā, first, previous → pahlē, first, previously
دایاں ← دائیں	dāyām, right → dāēm, to the right
بایاں ← بائیں	bāyām, left → bāēm, to the left

Nouns

آگے ← آگے	āgā, the front part, beginning → āgē, ahead, forward
پیچھا ← پیچھے	pīcbā, the back part, end → pīcbē, behind, back
سامنا ← سامنے	sāmna, encounter → sāmne, opposite, across, in front

- NOUN اس کہانی کا نہ آگاہی نہ پیچھا
is kahānī kā na āgā hai, na pichā
 There is neither a *beginning* nor an *end* to this story (it is rubbish).
- AOVERB فوج آگے بڑھ گئی
fauj āgē barh gai
 The army advanced (moved forward).
- NOUN فوج کا پیچھا
fauj kā pichā
 the rear of the army
- AOVERB فوج پیچھے ہٹ گئی
fauj pichē haṭ gai
 The army retreated (moved back).
- ADJECTIVE نیچی دیوار
nīcī divār
 a low wall
- ADVERB نیچے آ جاؤ
nīcē ā jāō
 Come down (stairs).
- ADJECTIVE بائیں ہاتھ
bāyām hāth
 the left hand
- AOVERB بائیں مڑ جائیے
bācīm muṛ jāiyē
 Please turn left.

410 Adverbial phrase or compound postposition?

Nouns used as adverbs, such as *taraf*, *jagah*, *sāmnā*, *āgā*, etc. can also occur in compound postpositions. Here they are usually preceded by the possessive *kā* (*kē* ~ *kī*). See §527-§530.

مستری کی جگہ اس کا بیٹا آ گیا۔
mistrī kī jagah us kā bēṭā ā gayā hai
 In place of the mechanic, his son has come.

باغ مکان کے پیچھے ہے۔
bāy makān kē pichē hai
 The garden is behind the house.

ADVERBS OF MANNER

411 *yūm* - *kyōm* - *jūm*

There is no *v-u* (far) member of this set. A correlative, *tyūm*, 'so', 'thus' is used mainly in idioms together with *jūm* (see §423, §1120).

yūm means 'thus'; *kyōm* means 'why?'.

یوں کرو۔ <i>yūm karō</i> Do it like this.	یوں کہئے <i>yūm kahiē</i> in a manner of speaking
---	---

منی کیوں چلا رہی ہے؟
munnī kyōm cillā rahī hai?
 Why is Munni screaming?

412 *aisā* - *vaisā* - *kaisā* - *jaisā*

aisā, 'like this', *vaisā*, 'like that', *kaisā*, 'how?' and *jaisā*, 'such as' (See Table 11 in §309) are adjectives, but may be used as adverbs of manner, usually in the masculine oblique singular case. As adverbs, *jaisē* and *vaisē* occur in relative-correlative sentences (§1117).

ایسا کرو۔ <i>aisā karō</i> Do it this way.	ایسے کہئے... <i>aisē kahiē ...</i> Put (say) it this way ...
--	--

ویسے کرو جیسے میں کرتا ہوں۔
vaisē karō jaisē main kartā hūm
 Do (it) in the same way I do it.

کتا گھر میں کیسے گھسا؟
kuttā ghar mēm kaisē ghusā?
 How did the dog get into the house?

413 *is tarah - us tarah - kis tarah - jis tarah*

The oblique noun *tarah*, 'kind', 'way' (f.), preceded by an oblique singular demonstrative, or the oblique of *kyā* or *jō*, is sometimes used as an adverb of manner, describing the specific manner of an event or action.

اس طرح کرو۔

is tarah karō

Do it *this* way.

kis tarah means 'in what way', 'how?', but is also used idiomatically, meaning 'how much?'.

کتا گھر میں کس طرح گھسا؟

kuttā ghar mēm kis tarah ghusā?

How did the dog get into the house?

پیاز کس طرح ہیں؟

pyāz kis tarah hai?

How much are the onions?

jis tarah, 'in the way that' is used in the relative clause of relative-correlative sentences. See §1119.

414 Adverbial phrases of manner with the postposition *sē*

The postposition *sē*, added to nouns, forms adverbial phrases of manner.

سلیم مارکھا کر زور سے چلایا۔

salīm mār khā kar zōr sē cillāyā (< *zōr*, force + *sē* → loudly, forcefully)

Salim got a beating, and screamed loudly.

ہم خوشی سے مدد کریں گے۔

ham xusī sē madad karēm gē (< *xusī*, happiness + *sē* → gladly)

We'll gladly help.

415 Participles used adverbially

All the participles may be used adverbially. See §902, §908-9 and §913.

ADVERBS OF DEGREE (416)

Adverbs of degree intensify the meaning of adjectives they qualify.

bahut, barā, zyāda

bahut means 'very'.

وہ بہت ذہین آدمی ہے۔

vo bahut zahīn admī hai

He is a very intelligent man.

The adjective *barā*, 'big' can be used adverbially as an intensifier.

وہ بڑا ذہین آدمی ہے۔

vo barā zahīn admī hai

He is a very intelligent man.

Compare

وہ بڑا آدمی ہے۔

vo barā admī hai

He is a big man.

وہ بڑی نیک عورت ہے۔

vo barī nēk aurat hai

She is a very virtuous woman (= *bahut nēk*).

zyāda is both an adjective and an adverb. Used adverbially, it qualifies adjectives to show comparison. See §316 for a more detailed treatment.

یہ راستہ زیادہ گندا ہے۔

ye rāsta zyāda gandā hai

This road is dirtier.

itnā, kitnā

The adjectives *itnā* and *kitnā* (§309) can be used adverbially as intensifiers, meaning 'such', 'what'.

اُس کو اتنا اچھا مضمون لکھنے پر انعام ملا۔

us kō itnā acchā mazmūn likhnē par inām milā

He received a prize for writing such a fine essay.

واہ! کتنی خوبصورت تصویر ہے!

vāh! kitnī xūbsūrat tasvīr hai!

What a beautiful picture it is (lit. how much beautiful)!¹

¹ *vāh*, an expression of admiration, is untranslatable here.

MODAL ADVERBS

This category includes some very common words.

نہیں، نہ، مت	nahīm, na, mat , not, do not
شاید	śāyad , maybe
ضرور	zarūr , certainly
بھی	bhī , also, too
پھر	phir , again
صرف	sirf , only

وہ نہیں جائے گا۔

vo nahīm jāē gā
He won't (will *not*) go.

وہ جائے گا اور واپس آئے گا بھی۔

vo jāē gā aur vāpas āē gā bhī
He will go, and *also* return.

وہ ضرور جائے گا۔

vo zarūr jāē gā
He will *certainly* go.

وہ پھر جائے گا۔

vo phir jāē gā
He will go *again*.

417 The negative words **nahīm, na, mat**

nahīm makes negative sentences in present tenses, past tenses except the simple past, presumptive tenses and the future. See Table 13, 'Overview of aspect, tense and mood' on pages 88-89. Negative words usually come right before the verb phrase. The present auxiliary **hai** is usually dropped.

وہ اتوار کو نہیں آتا۔

vo itvār kō nahīm ātā
He doesn't (does *not*) come on Sundays (dropped **hai**).

وہ اتوار کو نہیں آتا تھا۔

vo itvār kō nahīm ātā thā (Past auxiliary **thā** is kept.)
He didn't (did *not*) use to come on Sundays.

na makes negative sentences in the subjunctive, simple past and conditional tenses. See Table 13. It also makes negative polite requests corresponding to the pronoun **āp**, and sometimes with requests corresponding to the pronoun **tum**.

آج وہ نہ آیا۔

āj vo na āyā
He didn't (did *not*) come today.

وہ پچھلے منگل کو بھی نہ آیا تھا۔

vo pichlē mangal kō bhī na āyā thā
He didn't (did *not*) come last Tuesday either.

شاید وہ وقت پر نہ آئے۔

śāyad vo vaqt par na āē
Maybe he won't (will *not*) come on time.

کل نہ آئیے، پرسوں آئیے۔

kal na āiyē, parsōm āiyē
Please don't (do *not*) come tomorrow; come the day after tomorrow.

سائیکل یہاں نہ چھوڑو۔

sāikal yahān na chōṛō
Don't (do *not*) leave the bicycle here.

mat makes negative requests or prohibitions corresponding to the intimate and non-honorific pronouns **tū** and **tum**, and also infinitive-requests.

دیر مت کر، گھر جا۔

dēr mat kar, ghar jā
Don't (do *not*) dawdle; go home (request corresponding to **tū**).

بھائی کو مت چھیڑو۔

bhāi kō mat chēṛō
Don't (do *not*) tease (your) brother (request corresponding to **tum**).

اُس دکان سے کچھ مت خریدنا۔

us dukān se kuch mat xarīdnā
Don't (do *not*) buy anything from that shop (infinitive).

418 **bhī**, 'also', 'too'

bhī functions both as a modal adverb and as an emphatic particle. Its latter function is treated in §1210. The two functions tend to overlap somewhat.

In affirmative sentences, **bhī** may follow any noun, pronoun or verb, adding the meaning 'also', 'too' to the word it follows.

AFFIRMATIVE مسلمان بادشاہی مسجد دیکھنے جائیں گے -
 mehmān bādshāhī masjid dēkhnē jāēn gē
 The guests are going to see the royal mosque.

+ bhī ہم بھی بادشاہی مسجد دیکھیں گے -
 ham bhī bādshāhī masjid dēkhēm gē
 We too will see the royal mosque.

ہم شاہی قلعہ بھی دیکھیں گے -
 ham shāhī qila bhī dēkhēm gē
 We will see the royal fort too.

EMPHATIC bhī وہ مسجد دیکھے گا بھی تو کیا ہو گا ؟
 vo masjid dēkhē gā bhī tō kyā hō gā
 Even if he sees the mosque, so what?

419 'both ... and', 'neither ... nor'

bhī ... bhī in parallel clauses means 'both ... and'. nahīm ... bhī nahīm means 'neither ... nor'.

وہ بادشاہی مسجد بھی دیکھے گا اور قلعہ بھی -
 vo bādshāhī masjid bhī dēkhē gā aur qila bhī
 He will see both the royal mosque and the fort.

وہ بادشاہی مسجد نہیں دیکھے گا اور قلعہ بھی نہیں -
 vo bādshāhī masjid nahīm dēkhē gā aur qila bhī nahīm
 He will neither see the royal mosque nor the fort.

420 phir, 'again', 'then'

phir means 'again', 'over again', 'then'.

پھر کہئے -
 phir kahiē
 Please say it again.

آپ امتحان میں ناکام ہو گئے ، امتحان پھر دینا چاہئے -
 āp imtīhān mēm nākām hō gāē, imtīhān phir dēnā cāhiē
 You failed the examination (and) should take the examination over again.

پہلے درخواست پر مہر لگوا لینا ، پھر یہاں واپس آنا -
 pahlē darxāst par mohr lagvā lēnā, phir yahān vāpas ānā
 First get the application stamped, then come back here.

ARABIC ADVERBS ENDING IN -an (421)

A group of adverbs borrowed from Arabic ends in ^ā-an (tanvīn). See §1511.

عموماً
 umūman
 commonly, generally

REPEATED ADVERBS

422 Simple repetition

The doubling of adverbs usually intensifies them, but may also express distributiveness.

آہستہ آہستہ بولئے
 āhista āhista bōliē
 Please speak very slowly.

سلیم مار کھا کر زور زور سے چلایا -
 salīm mār khā kar zōr zōr sē cillāyā
 Salim got a beating, and screamed very loudly.

Sometimes distributiveness is dominant.

اُن کی تلاش میں کہاں کہاں نہیں جانا پڑا !
 un kī talāsh mēm kahān kahān nahīm jānā parā!
 How many places I had to look for him (where-where didn't I have to go)!

423 Idiomatic repetition

Some doubled adverbs have idiomatic meanings which must be learned individually. These include sequences where the adverb is merely repeated, as well as sequences where two adverbs which are members of the same symmetrical set occur in compounds.

کبھی کبھی	kabhī kabhī , now and then
کہیں کہیں	kahīm kahīm , here and there
یدھر اُدھر	idhar udhar , here and there
جون جون	jūm jūm , as long as, as far as (§1120)
جون تیوں	jūm tyūm , somehow or the other (§1120)

INTERROGATIVES AND INDEFINITES USED WITH IRONY

kyā, kaun, kahārī, kidhar and **kab** may be used with irony, not as interrogatives, to deny the idea expressed in the sentence.

424 Interrogative adverbs used with irony

اور کہاں جاتی؟ پوچھتا کون؟
aur kahārī jāti? pūchtā kaun?
Where else would she go? No one cares (asks).² (Prem Chand, Godān)

425 Indefinite adverbs used with irony

kahīm may be delexicalized and used with **agar**, or in place of **agar**, to express improbability.

اگر کہیں رکشہ مل سکے، تو اچھا ہو۔
agar kahīm rikṣa mil sakē, tō acchā hō
It would be better if (we) could get a rickshaw (it is improbable).

کہیں آپ کی عینک گم ہو جاتی تو بڑی مشکل ہوتی۔
kahīm āp kī ainak gum hō jāti, tō barī muṣkil hōti
It would have been a great difficulty if your glasses had been lost.

kahīm ... na expresses apprehension. The verb is usually subjunctive and in the compound form. The restriction on the use of the negative with compound verbs (§717) does not apply in the case of **kahīm ... na**.

کہیں کوئی نادانی نہ کر بیٹھے۔
kahīm kōī nādānī na kar baiṭhē
I just hope he doesn't do something foolish. (Prem Chand, Godān)

² In this sentence, **kahārī** is used with its lexical meaning; it is **kaun** which is used sarcastically: 'who asks?—no one.' The verb and pronoun are reversed to show emphasis.

kahīm ... tō nahīm expresses strong apprehension. The verb is usually in the compound form, but *not* subjunctive. The restriction on the use of the negative with compound verbs does not apply in the case of **kahīm tō nahīm**.

بس کہیں خراب تو نہیں ہو گئی؟
bas kahīm xarāb tō nahīm hō gai?
I hope the bus hasn't broken down? (If it has we are really in trouble.)

426 Interrogative pronouns used with irony

وہ کیا جانتا تھا کہ ان میں کیا کھچڑی پک رہی تھی؟
vo kyā jāntā thā ke in mēm kyā khicaṛī pak rahī thī?
How could he know what these two were cooking up between themselves?³
(Prem Chand, Godān)

ORDER OF MULTIPLE ADVERBS (427)

When a sentence contains two or more adverbs, the adverb of time comes first, followed by the adverb of place, the adverb of manner and the modal adverb. If there is more than one adverb of time, the order is YEAR - MONTH - DAY - HOUR.

آپ کل یہاں ضرور آئیے
āp kal yahām zarūr āiyē
Please come here tomorrow without fail.

اگلے سال جنوری کی ۱۵ تاریخ کو دس بجے صبح یہاں ضرور آئیے۔
aglē sāl janvarī kī pandra tārix kō das bajē subah (~ subh) yahām zarūr āiyē
Please come here next year at 10 a.m. on the 15th of January, without fail.

³ 'Did he know ...?—of course not.' **khicaṛī** refers to a dish in which rice and lentils are mixed. Here it means a muddle, mess or conspiracy.

Postpositions follow nouns or pronouns, and mark (a) grammatical functions, (b) location, movement or extent in space and time. A particular postposition may have *both* grammatical and spatial-temporal functions. Urdu postpositions function similarly to prepositions in European languages. Urdu has only a few prepositions, borrowed from Persian or Arabic (§1404, §1505).

A postposition may consist of a single word (SIMPLE POSTPOSITIONS) or a phrase. Postpositional phrases are of two types: POSTPOSITIONAL SEQUENCES (two postpositions expressing a complex relationship of location and movement), and COMPOUND POSTPOSITIONS.

Whenever a noun is followed by a postposition it occurs in the oblique case (§110). Pronouns also occur in the oblique case before postpositions (§208), except for the first and second person pronouns when preceding the postposition *nē* (§209).

If *bhī*, 'also' or *hī* (emphatic particle) also occur, they normally follow the postposition. (However see §1206 for an exception.)

The commonest postpositions, with their short translations, are:

کا-کے کی	<i>kā</i> (~ <i>kē</i> ~ <i>kī</i>), of, 's	میں	<i>mēm</i> , in
کو	<i>kō</i> , to	پر	<i>par</i> , on, at
نے	<i>nē</i> (ergative)	تک	<i>tak</i> , till, until
سے	<i>sē</i> , from, by		

GRAMMATICAL POSTPOSITIONS

Grammatical postpositions express for the most part grammatical functions, such as possession or marking of objects and subjects.

501 *kā* ~ *kē* ~ *kī* expressing possession

The postposition *kā* (~ *kē* ~ *kī*) shows a possessive relationship between two nouns. It agrees with the noun it qualifies in gender, number and case, like an adjective.

مالیات کا محکمہ
māliyāt kā mahekma
the Department of Finance

مالیات کے محکمے میں
māliyāt kē mahekme mēm
in the Department of Finance

ماں کی دعا
mām kī duā
mother's blessing

502 *kā* marking objects

Some verbs mark objects with *kā*. See §526 for examples of the way that verbs 'take' (collocate with) postpositions.

میں آپ کا شکر گزار ہوں۔
mām āp kā šukr guzār hūm
I am grateful to you.

سلیم نے جلسے کا بندوبست کیا۔
salīm nē jalsē kā bandobast kiya
Salim arranged the meeting (did the arrangement of the meeting).

503 Inflected *kā* in compound postpositions

Many compound postpositions are phrases consisting of *kē* ~ *kī* (inflected forms of *kā*) followed by a noun, adjective or adverb. See §527-§531.

NOUN	X کی طرف <i>X kī taraf</i> < <i>taraf</i> (f.), direction, side, way in connection with X
ADJECTIVE	X کے مطابق <i>X kē mutābiq</i> < <i>mutābiq</i> (adj.), conformable, similar according to X
ADVERB	X کے اوپر <i>X kē ūpar</i> < <i>ūpar</i> (adv.), above, up, over above X

504 *kō* and its alternate forms

Following nouns, *kō* always occurs as a postposition, but following pronouns (including personal, demonstrative, interrogative and relative pronouns, except *āp*), it may be replaced by the suffix *ē* ~ (h)*ēm* (§210 and Table 5 in §210).

505 **kō** marking objects

The indirect object of a verb is marked by **kō**. The indirect object precedes the direct object.

شاہد نے اپنی والدہ کو تار بھیجا
śāhid nē apnī vālida kō tār bhējā
 Shahid sent a telegram to his mother.

بچی نے مہمان کو پھول پیش کیے۔
baccī nē mehmān kō phūl pēś kiyē
 The little girl offered flowers to the guest.

kō sometimes marks direct objects. Such objects are either (a) animate direct objects or (b) specified inanimate direct objects. Human objects are normally marked with **kō**, but in certain cases **kō** may be omitted to show that the object is unspecified.¹

Some verbs take objects marked with **sē** (§515), **kā** (§502) or **par** (§525). See §526 for examples of the way that verbs collocate with postpositions.

Animate direct objects

سلیم کو بلاؤ۔
salīm kō bulāō
 Call Salim.

بچوں کو باغ لے چلو۔
baccōn kō bāy lē calō
 Take the children to the park.

کتے کو مت چھیڑو
kuttē kō mat chēṛō
 Don't tease the dog.

Specified direct objects

پانی کا نل خراب ہے، نل والے کو بلاؤ۔
pānī kā nal xarāb hai, nal vālē kō bulāō
 The water pipe is broken; call the plumber.

اُس صندوق کو خالی کر دو۔
us sandūq kō xālī kar dō
 Empty that box.

¹ Grammarians who treat grammatical postpositions as case-markers define objects marked by **kō** as being in the dative case.

Unspecified direct objects

پانی کا نل خراب ہے، فوراً نل والا بلاؤ
pānī kā nal xarāb hai, fauran nal vālā bulāō!
 The water pipe is broken; call a plumber at once!

صندوق اوپر لے جاؤ۔
sandūq ūpar lē jāō
 Take the box upstairs.

506 **kō** marking subjects

In IMPERSONAL CONSTRUCTIONS (§641) the 'real' or logical subject of the verb is marked by **kō**, and the verb agrees with the logical direct object. It is considered a subject because it may control the reflexive possessive adjective **apnā** (§213), be the subject of a clause with a conjunctive participle (§612), and typically stands in first place in the sentence.²

Many impersonal constructions describe the experiencer's subjective state, which has led to the coining of the term EXPERIENCER SUBJECTS. Experiencer subjects tend to occur with the verbs **hōnā**, 'to be', and **ānā**, 'to come' and **lagnā**, 'to be applied'.

اکرم کو سموسے پسند ہیں۔
akram kō samōsē pasand hain
 Akram likes samosas.

مجھے اپنا نیا مکان پسند ہے۔
mujhē apnā nayā makān pasand hai
 I like my new house.

اُن کو کامیابی کی توقع نہیں۔
un kō kāmyābī kī tavaqqō nahīm
 He doesn't expect to succeed.

مجھے اُس کا نام یاد نہیں آ رہا۔
mujhē us kā nām yād nahīm ā rahā
 I don't recall his name.

lagnā with experiencer subjects

lagnā has no precise English translation, although it is often defined as 'to be attached', 'to be applied'. In impersonal constructions with experiencer subjects, **lagnā** can mean 'to seem', 'to feel', or 'to catch (an illness)'.

یہ بات سچ نہیں لگتی۔
ye bāt sac nahīm lagtī
 This thing does not seem true.³

² Grammarians who treat grammatical postpositions as case-markers call subjects marked by **kō** dative subjects.

³ The logical subject is not expressed.

اُن کو میرا جانا بُرا لگا۔

un kō mērā jānā burā lagā

They were displeased by my going (lit. my going seemed bad to them).

بچے کو کھانا دیکھ کر بھوک لگنے لگی۔

baccē kō khānā dēkh kar bhūk lagnē lagi

The child saw the food and began to feel hungry.

آپ کو یہ زکام کہاں سے لگ گیا ہے؟

āp kō ye zukām kahām sē lag gayā hai?

How (lit. from where) did you catch this cold?

507 kō showing movement in a direction or to a destination

kō occasionally expresses direction of movement in physical space. However in this function it is usually deleted, leaving behind an oblique noun.

چاروں پورب دیس کو چل پڑے۔

cārōm pūrab dēs kō cal parē (Narang, Readings)

All four set off to an eastern country.

کیا آپ ڈاک خانے جا رہے ہیں؟

kyā āp ḍāk xānē jā rahē hain? (deleted kō)

Are you going to the post office?

508 kō after days and dates

kō is commonly used after days and dates, but not after clock time (§1311).

ہفتے کو میں مصروف ہوں، پیر کو آئیے۔

haftē kō main masrūf hūm, pīr kō āiyē

I am busy on Saturday; please come on Monday.

پندرہ اگست کو

pandra agast kō

on the 15th of August

وہ دس بجے آئے گا۔

vo das bajē āē gā

He will come at ten o'clock.

509 kō following infinitives

kō following an oblique infinitive shows an impending event or purpose (§646).

510 nē marking subjects

nē marks the 'real' or logical subject of transitive verbs in perfective tenses (see §629). The verb agrees with the logical direct object, unless it is marked by kō. See §211 for the forms of pronouns used before nē.⁴

احمد نے سارے سموسے کھائے ہیں۔

ahmad nē sārē samōsē khāē hain

Ahmad has eaten all the samosas (agreement with samōsē).

احمد سارے سموسے کھائے گا۔

ahmad sārē samōsē khāē gā

Ahmad will eat all the samosas (agreement with ahmad).

SPATIAL-TEMPORAL POSTPOSITIONS

Spatial-temporal postpositions refer to location, movement or extent in space and time. (But these postpositions also have some grammatical functions, particularly sē.) They may be divided into two groups: (a) those which may not be followed by a second postposition (sē, tak), and (b) those which may be followed by sē to make postpositional sequences (§533).

511 sē with ablative function

In the following, sē shows spatial movement away from something, or lapse of time ('since', 'for').

یہ بس کہاں سے آتی ہے؟

ye bas kahām sē ātī hai?

Where does this bus come from?

میں دو دن سے بیمار ہوں۔

main dō din sē bīmār hūm

I have been sick for two days.

512 sē marking the instrument

sē may mark the instrument, and is translated as 'with' or 'by'.

ملم سے دستخط کرنا۔

qalam sē dastxat karnā

Sign (it) with a pen.

ہم ریل سے سفر کریں گے۔

ham rēl sē safar karēm gē

We will travel by train.

⁴ Grammarians who treat grammatical postpositions as case-markers call subjects marked by nē ergative subjects.

sē marks the instrument of verbs expressing incapacity (§635) and involuntary action (§801), as well as causative (Chapter 8) and passive (§634) verbs.

Incapacity

مجھ سے ایسی دوا کھائی نہیں جاتی -
mujh sē aisī dāvā khāī nahīn jāti
 I can't possibly take such medicine.

Involuntary action

او ہو، مجھ سے کیا ہو گیا؟
ō hō, mujh sē kyā hō gayā?
 Oh no, what have I done (involuntarily)?

Instrument of passive

یہ سڑک مزدوروں سے بنائی جائے گی -
ye sarak mazdūrōn sē banāī jāē gī
 This road will be built by labourers.

Instrument of causative

میں آپ کا کام سلیم سے کرواؤں گا -
mairū āp kā kām salīm sē karvāūn gā
 I'll get Salīm to do your work.

513 *sē* in comparison of adjectives

The comparison of adjectives with *sē* is discussed in §314 and §317.

514 *sē* in adverbial phrases

sē is added to nouns to form adverbial phrases of manner. See §414.

احتیاط سے
ehtiyāt sē (< ehtiyāt, caution + sē)
 carefully

515 *sē* marking objects

Certain verbs require objects marked with *sē*. (See §526 for examples of the way that verbs 'take' (collocate with) postpositions.)

Direct object

ملنا *milnā*, to meet⁵

ادیب رسالے کے مدیر سے ملا -
adīb risālē kē mudīr sē milā
 The writer met the editor of the journal.

milnā, 'meet', can also take the object with *kō*, in which case a more coincidental meeting is implied.

آج میں ہمسائے کو بس کے اٹے پر مل گیا -
āj mairū hamsāē kō bas kē aḍḍē par mil gayā
 Today I met the neighbour at the bus stop.

پوچھنا *pūchnā*, to ask

کوئی میرے دل سے پوچھے ترے تیر نیم کش کو
kōī mērē dil sē pūchē tērē tīr-e-nīm kaś kō
 Someone should ask my heart about your half-released arrow (Ghalib)

Indirect object

کہنا *kahnā*, to say, tell

میں آپ سے کچھ کہنا چاہتی ہوں -
mairū āp sē kuch kahnā cāhtī hūn
 I would like to tell you something.

516 *sē* forming postpositional sequences

sē is added to other spatial-temporal postpositions to make postpositional sequences. See §533.

⁵ *milnā* has another meaning, 'to be available'. In this sense it is intransitive and does not take an object.

517 **tak** showing extent or limit

tak shows that something extends to a specific point in time or space.

چار بجے تک آئیے -

cār bajē tak āiyē

Come by four o'clock (not later).

انہوں نے دور دور تک چور کی تلاش کی -

unhōm nē dūr dūr tak cōr kī talāś kī

They searched far and wide (till far and far) for the thief.

The idiom **X sē lē kar Y tak** shows a complete range 'from X to Y (and everything in between)'.

بیچارہ ۱۹۸۰ سے لے کر ۱۹۹۵ تک قید رہا -

bēcāra unnīs sau assī sē lē kar unnīs sau pacānavē tak qaid rahā

The poor man was imprisoned from 1980 to 1995.

518 **tak** as an emphatic particle

tak is sometimes used as an particle meaning 'even'. It is more emphatic than **bhī**. In this usage it is not a postposition, and the noun (or pronoun) is not in the oblique case.

نو جوان کیا بوڑھے تک خوشی منا رہے ہیں -

naujavān kyā, būṛhē tak xuśī manā rahē haiṁ

Even the elders are celebrating, not to mention the young people.

519 **mēm** with locative function

mēm expresses location in or at a point in space or time. Such location may be concrete or quite abstract.

کمرے میں

kamrē mēm, in the room

شیشے میں

śiśē mēm, in a mirror

دو دن میں

dō din mēm, in two days

صنعتی شعبے میں

sanatī sōbē mēm, in the industrial sector

گھر میں

ghar mēm, at home

انگلی میں انگوٹھی

uṅglī mēm angūṭhī, the ring on the finger

ہم ابھی راستے میں ہیں -

ham abhī rāstē mēm haiṁ

We are on the way now.

دونوں میں گہری دوستی ہے -

dōnōm mēm gehrī dōstī hai

There is deep friendship between (both of) them.

mēm can show transformation from one state to another.

پری نے چوہیوں کو سفید گھوڑوں میں بدل دیا -

parī nē cūhiyōm kō safēd ghōṛōm mēm badal diyā

The fairy changed the mice into white horses.

mēm is used with **lagnā**, 'to be applied' to express 'to cost' and 'to take time'.

اس کام میں پانچ سو روپے لگے -

is kām mēm pānc sau rūpāe lagē

This work cost five hundred rupees.

وہاں جانے میں کتنے دن لگے ؟

vahām jānē mēm kitnē din lagē?

How many days did it take to go there?

520 Infinitives followed by **mēm**

Infinitives used as verbal nouns (§639) may be followed by **mēm**, with idiomatic meanings.

پرانے شہر جانے میں آدھا گھنٹا لگتا ہے -

purānē śahr jānē mēm ādhā ghaṇṭā lagtā hai

It takes half an hour to go to the old city.

یہ کھانا کھانے میں آسان ہے مگر ہضم کرنے میں مشکل -

ye khānā khānē mēm āsān hai magar hazm karnē mēm muškil

This food is easy to eat but hard to digest.

521 **par** with locative function

par expresses location on something which has a surface ('on'), next to something in space, or upon or immediately after a point in time ('at', 'in'). **par** has a variant form **pe** , occurring in colloquial speech and poetry.

راستے پر	rāstē par, on the road
میز پر	mēz par, on the table
دروازے پر	darvāzē par, at the door
وقت پر	vaqt par, in (on) time

par occurs in a few contexts where **mēn** might be expected. This may reflect former spatial realities. Formerly a shop was a stall, not a room, and customers stood on the threshold.

دکان پر dukān par, in the shop

پانچ بج کر تیرہ منٹ پر شدید زلزلہ آیا۔
pānc baj kar tēra mināṭ par śadīd zalzala āyā
At thirteen minutes after five a violent earthquake occurred.

آپ کی درخواست پر ہم اپنے نصاب کی نقل بھیج رہے ہیں۔
āp kī darxāst par ham apnē nisāb kī naql bhēj rahē hairm
At your request I am sending a copy of our curriculum.

وہ کمرہ ہزار روپے مہینے پر مل سکتا تھا۔
vo kamra hazār rūpaē mahinē par mil saktā thā
That room used to be available at a thousand rupees a month.

522 par showing movement to a destination

par may express movement to a destination.

میں کام پر چلا۔	وہ مہم پر روانہ ہو گیا۔
mairm kām par calā	vo muhim par ravāna hō gayā
I went to work.	He left on an expedition.

523 par following oblique infinitives

Infinitives used as verbal nouns (§639) may be followed by **par**. This usage is similar to **par** expressing location immediately after a point in time (§521).

حلیم کھانے پر ہی مجھے اُس کا مزہ معلوم ہوا۔
halīm khānē par hī mujhē us kā maza mālūm hūā
Only on eating halīm did I discover its delicious taste.

524 Oblique infinitive + par bhī

See §1213.

525 par marking objects

A few verbs require objects marked with **par**. (See §526 for examples of the way that verbs collocate with postpositions.)

گاؤں والے بزرگوں پر اعتبار کرتے ہیں۔
gāōm vālē buzurgōm par ētibār kartē hairm
The villagers rely on the elders.

اُن کی بات پر مجھے ہنسی آگئی۔
un kī bāt par mujhē haṁsī ā gai
What he said made me laugh (laughter came to me at what he said).

526 Collocations of verbs with postpositions

Different verbs collocate (occur together with) different postpositions in sentences. These collocations are lexical properties of the verb, that is to say, part of the way in which meaning is encoded in the verb. (In English too, different verbs take different prepositions.) VERB + POSTPOSITION collocations must be learned along with the individual verbs.

(a) Some verbs require no postposition with inanimate direct objects, or if the object is human, or specified, it is marked with **kō** (§505).

کریم نے تار بھیجا	کریم نے چوکیدار کو بھیجا
karīm nē tār bhējā	karīm nē caukīdār kō bhējā
Karim sent a telegram to his mother.	Karim sent the watchman.

(b) Some verbs take objects with **kā** (§502).

X کا انتظار کرنا	X kā intizār karnā, to wait for X
ہم آپ کا انتظار کریں گے۔	ham āp kā intizār karēm gē
	We will wait for you.

(c) Some take objects with *sē* (§515).X سے لڑنا X *sē laṛnā*, to quarrel, fight with X

مرغا مرغے سے لڑا۔

murḡā murḡē sē laṛā

The cock fought with the cock (in a cockfight).

(d) A few verbs take objects with *par* (§525).X پر غصہ آنا X *par ḡussa ānā*, to get angry at X

بچوں کی شرارت پر غصہ کرنا مناسب نہیں ہے۔

baccōḥ kī śarārat par ḡussa karnā munāsib nahīm hai

It is not appropriate to get angry at the mischief of children.

The denominative verbs (§607) formed from *madad*, 'help' illustrate the way in which postpositions contribute to nuancing of meaning in verbs.X کی مدد کرنا X *kī madad karnā*, to help X

وہ غریبوں کو مدد کرتی ہے۔

vo ḡarībōḥ kī madad kartī hai

She helps the poor.

X کو مدد دینا X *kō madad dēnā*, to help X, give help to X

مشکل وقت پر انہوں نے مجھے مدد دی۔

muškil vaqt par unhōḥ nē mujhē madad dī

He helped me at a difficult time.

X کو مدد ملنا X *kō madad milnā*, X to receive help

بند کے متاثرین کو حکومت سے مدد ملی تھی۔

band kē mutāsirīn kō hukūmat sē madad milī thī

Those affected by the dam received help from the government.

X سے مدد لینا X *sē madad lēnā*, to get, take help from X

وہ یہ کام اکیلا نہیں کر سکتا، کسی کی مدد لینا پڑے گی۔

vo ye kām akēlā nahīm kar saktā, kisī kī madad lēnā parē gī

He can't do this job alone; (he) must get help from someone.

COMPOUND POSTPOSITIONS

Compound postpositions are postpositional phrases consisting of inflected *kā* + a noun, adjective, adverb or more complex construction. There are a great many such postpositions. Some of the most common are presented here, listed according to the six main structural types to which they belong. The order of the elements in some postpositional phrases is reversible (with or without minor changes in phrase structure or agreement). Those phrases are marked with an asterisk (*) and amplified where necessary by footnotes.

527 *kā* + oblique noun + postposition*kā* is inflected to *kē* or *kī*, agreeing with the noun in gender and case.(kī) *vajah sē*, because of/on account of < *vajah* (f.), reason, cause*kē sabab sē*, because of < *sahab* (m.), cause, reason* *kē zariē (sē)*, by means of < *zariā* (m.), means* *kē taur par*, as, by way of < *taur* (m.), manner, way*kē muqābilē mēm*, in comparison with < *muqābila* (m.), comparison

آپ یہ کام کس کی وجہ سے کر رہے ہیں؟—امان کے حکم کی وجہ سے۔

āp ye kām kis kī vajah sē kar rahē haim?—ammām kē hukm kī vajah sē

On whose account are you doing this work?—On account of mother's order.

Compare the meaning of *kis vajah sē* (without *kī*):

آپ یہ کام کس وجہ سے کر رہے ہیں؟—لازمی ہے۔

āp ye kām kis vajah sē kar rahē haim?—lāzimī hai

Why are you doing this work?—It's essential.

تحفے کے طور پر

tohfē kē taur par

as a gift

6 Also occurs reversed as *bazariā-e-X* (with the Persian preposition *ba*). See §531.7 Also occurs reversed as *bataur-e-X*. See §531 for an example.

528 *kā* + oblique noun

kā is inflected to *kē* or *kī*, agreeing with the noun in gender and case.

kē sāth, with < ساتھ *sāth* (m. & adv.), company

kē xilāf, against, contrary to⁸ < خلاف *xilāf* (m. & adj.), opposition

kē vāstā, for, in order to < واسطہ *vāsta* (m.), connection, reason

kī taraf, towards < طرف *taraf* (f.), direction, way, side

kī jagah, in place of < جگہ *jagah* (f.), place

* *kē ilāva*, in addition to, besides⁹ < علاوہ *ilāva* ~ *alāva* (m.), superaddition

لڑکا دوستوں کے ساتھ کھیل رہا ہے۔

laṛkā dōstōn kē sāth khēl rahā hai

The boy is playing with friends.

یہ قانون کے خلاف ہے۔

ye qānūn kē xilāf hai

This is against the law.

مستری کی جگہ اُس کا بیٹا آ گیا ہے۔

mistrī kī jagah us kā bēṭā ā gayā hai

In place of the mechanic, his son has come.

ان وسائل کے علاوہ - علاوہ ان وسائل کے

in vasāel kē ilāva ~ ilāva in vasāel kē

in addition to these resources

529 *kā* + oblique adjective

kā is inflected to *kē*, agreeing with the oblique adjective.

* *kē mutaalliq*, about < متعلق *mutaalliq*, connected with

kē mutābiq, according to < مطابق *mutābiq*, conformable, similar

kē barābar, equal to, similar to < برابر *barābar*, even, level, equal

8 Also occurs as *kē bar xilāf*, and with *izāfat* as *xilāf-e-X* (§532). *xilāf* as an independent noun rarely occurs in modern Urdu.

9 Occurs also as *ilāva X kē*. *ilāva* does not take the oblique singular suffix (although *kē* shows the oblique case).

اپنے خاندان کے متعلق کچھ بتائیے۔

apnē xāndān kē mutaalliq kuch batāiyē

Tell something about your family.

جمیلہ کا قد اپنے بھائی کے برابر ہے۔

jamīla kā qad apnē bhāi kē barābar hai

Jamila's height is equal to her brother's.

530 *kā* + adverb

kā is inflected to *kē*.

kē bād, after < بعد *bād*, afterwards, later

kē pīchē, behind, after < پیچھے *pīchē*, behind, after

kē ūpar, above < اوپر *ūpar*, above, up, over

kē pās, near; shows possession < پاس *pās* (adv. & m.), near; side

* *kē sivā*, except for¹⁰ < سوا *sivā*, apart from

وہ خورشید صاحب کے بعد کمرے میں آیا۔

vo xursīd sāhib kē bād kamrē mēm āyā

He came into the room after Mr. Khurshid.

وہ خورشید صاحب کے پیچھے کمرے میں آیا۔

vo xursīd sāhib kē pīchē kamrē mēm āyā

He came into the room behind Mr. Khurshid.

اُن کی دکان گھر کے پاس ہے۔

un kī dukān ghar kē pās hai

Their shop is near the house.

531 (*kā*) + Persian preposition + oblique noun

kā is inflected to *kē* or *kī*, agreeing with the noun in gender and case.

10 Also occurs as *sivā-e-X kē*. Its inclusion among the adverbs is no more than a matter of convenience, since it only occurs as a postposition.

- * **kē bayair**, without < **ba**, with, by + غیر **yair** (m.), stranger
- * **kī bajāē**, instead of ¹¹ < **ba**, with, by + جائے **jāē** (f.), place
bazāriā-e-X, by means of X < **ba**, with, by ¹² + ذریعہ **zariā** (m.), means
- bataur-e-X**, as, by way of X ¹³ < **ba**, with, by + طور **taur** (m.), manner
- * **kē bāvujūd**, in spite of < **bā**, with + وجود **vujūd** (m.), existence
- kē bar xilāf**, contrary to < **bar**, on, over + خلاف **xilāf** (m.), opposition
- kē darmiyān**, between, among < **dar**, in + میان **miyān** (m.), the middle

ان وسائل کے بغیر - بغیر ان وسائل کے
in vasāel kē bayair ~ bayair in vasāel kē
 without these resources

اس کمرے کی بجائے - بجائے اس کمرے کے
is kamrē kī bajāē ~ bajāē is kamrē kē
 instead of this room

بطور تحفہ
bataur-e-tohfa
 as a gift

bayair also occurs with the perfective participle:

بغیر میری بات سمجھے - میری بات سمجھے بغیر
bayair mēri bāt samjhē ~ mēri bāt samjhē bayair
 without having understood what I said (mēri bāt)

532 Noun + izāfat

xilāf-e-X, against, contrary to X ¹⁴ < خلاف **xilāf** (m.), opposition

خلاف حکم
xilāf-e-hukm
 contrary to orders

¹¹ **jāē** (properly **jāy**) is an old form of **jā**. When the order is reversed, the postposition **kā** appears in the m. obl. sg. case.

¹² Occurs unreversed as **kē zariā-e-X (sē)**. **kā** is lost when the postposition is reversed.

¹³ Reversed form of **kē taur par**.

¹⁴ Reversed form of **kē xilāf**.

POSTPOSITIONAL SEQUENCES

533 Spatial-temporal postpositions + **sē**

The postposition **sē** is added to other spatial-temporal postpositions (with the exception of **tak** and **sē** itself) to make postpositional sequences. The first postposition locates an event in space or time, and **sē** expresses further movement beyond that location.

ان شالوں میں سے ایک چن لیجئے -
in šālōm mēm sē ek cun lijīē
 Choose one of (out of) these shawls.

ہوائی جہاز شہر کے اوپر سے گزرا -
havāi jahāz šahar kē ūpar sē guzrā
 The aeroplane passed over the city.

چوبیا پلنگ کے نیچے سے آنکلی -
cūhiyā palang kē nīcē sē ā niklī
 The mouse popped out from under the bed.

ہم نے دہلی کی طرف سے سفر کیا -
ham nē dehlī kī taraf sē safar kiyā
 We travelled via Delhi.

Compare ہم نے دہلی کی طرف سفر کیا -
ham nē dehlī kī taraf safar kiyā
 We travelled in the direction of Delhi.

EXPRESSING POSSESSION ('TO HAVE')

Possession may be expressed by **kā** (~ **kē** ~ **kī**), **kē pās** or **kō**, depending on the nature of the possessive relationship.

534 Inalienable possession: **kā** (~ **kē** ~ **kī**)

When possession is of something which one normally or customarily has, such as kin, body parts, reputation, landed property or a home, **kā** (~ **kē** ~ **kī**) is used.

شاہدہ کے دو بھائی ہیں -
šāhida kē dō bhāi hai
 Shahida has two brothers.

بیچارے کا صرف ایک پاؤں ہے -
bēcārē kā sirf ek pāōm hai
 The poor fellow has only one foot.

ہمارا گھر نہیں ہے -
hamārā ghar nahīn hai
 We have no house (home).

ڈاکٹر صاحب کی بڑی عزت ہے -
ḍāktar sāhab kī baṛī izzat hai
 The doctor enjoys (has) great respect.

535 Alienable possession: *kē pās*

When possession concerns (temporary) physical ownership or control of a tangible object, *kē pās* is used.

دھوبی کے پاس سائیکل ہے -
dhōbī kē pās sāikal hai
 The washerman has a bicycle.

اس تالے کی کوئی چابی نہیں -
is tālē kī kōī cābī nahīn
 This lock has no key.

ہمارے پاس بہت سے گھر ہیں -
hamārē pās bahut sē ghar hain
 We have many houses (properties).

536 Intangible possession: *kō*

When possession concerns something abstract or intangible, impersonal constructions with *kō* are generally used.

Having an illness is expressed with *kō*, however this could equally well be considered a case of an experiencer subject (§506).

اُستاد کو بہت کام ہے -
ustād kō bahut kām hai
 The teacher has a lot of work.

کیا آپ کو فرصت ہے؟
kyā āp kō fursat hai?
 Are you free (do you have leisure time)?

مجھے زکام ہے -
mujhē zukām hai
 I have a cold.

6 VERBS

FORMS OF THE VERB

Urdu verbs have four parts, or basic forms: the ROOT, IMPERFECTIVE PARTICIPLE, PERFECTIVE PARTICIPLE, and INFINITIVE. These are elaborated with auxiliaries and suffixes into a complex system of verb tense and aspect (see Table 13 on pages 88-89). The basic form of a verb determines its aspect, whereas the auxiliary (or in the future tense, the future suffix) determines its tense.

601 Root

The verb root is the form to which SUFFIXES are added. A useful rule of thumb states that the root is that part of the verb which remains when the infinitival suffix *-nā* is removed. The formation of infinitives is regular.

جانا <i>jānā</i> , to go	→	جا <i>jā</i> , go
کرنا <i>karnā</i> , to do	→	کر <i>kar</i> , do
دینا <i>dēnā</i> , to give	→	دے <i>dē</i> , give
سننا <i>sunnā</i> , to hear, to listen	→	سن <i>sun</i> , hear, listen

Double transitive and causative STEMS are formed by the addition of the increment, *-ā* (*-lā*) to the root (§803). Double causative stems are formed by the addition of the increment *-vā* (*~ -lvā*) to the root (§811). To inflect a verb, it is not necessary to know whether one is dealing with a verb root or a derived stem, as verbal constructions are formed from roots and stems in the same manner. One must remember that the derived stem of a root is a different verb from the root, and has a different meaning.

سن <i>sun</i> , hear, listen	→	سنا <i>sunā</i> , tell (§805)
کر <i>kar</i> , do	→	کرا <i>karā</i> , cause to be done (§810)
دے <i>dē</i> , give	→	دلا <i>dilā</i> , cause to be given (§810)
سن <i>sun</i> , hear, listen	→	سنوا <i>sunvā</i> , cause to tell (§811)
کر <i>kar</i> , do	→	کروا <i>karvā</i> , cause to do (§811)

The subjunctive (§608), request forms (§610), future (§611), conjunctive participle (§612) and continuous tenses (§614-§617) are formed from the verb root (or stem). The verb root is also used with the modal verbs *saknā*, 'to be able' to show ability (§618); and with *cuknā*, 'to be finished' to show completion (§620).

Table 13: Overview of Aspect, Tense and Mood
(The form of the negative is shown in parentheses after the forms.)

Infinitive

ānā, 'to come'

Basic form of verb

ROOT
ā

Simple constructions

SUBJUNCTIVE
(*agar*) *vo āē* (+ *na*)
(if) he comes; he might come

FUTURE
vo āē gā (+ *nahīm*)
he will come

Aspect

CONTINUOUS TENSES
(DURATIVE ASPECT)

Complex constructions

Present

CONTINUOUS PRESENT
vo ā rahā hai (+ *nahīm*)
he is coming

Past

CONTINUOUS PAST
vo ā rahā thā (+ *nahīm*)
he was coming

Conditional

CONTINUOUS CONDITIONAL
(*agar*) *vo ā rahā hō* (+ *na*)
(if) he is coming

Presumptive

CONTINUOUS PRESUMPTIVE
vo ā rahā hō gā (+ *nahīm*)
he must be coming

Irrealis

(Unfulfilled conditions)

CONTINUOUS IRREALIS
(*agar*) *vo ā rahā hōtā* (+ *na*)
(if) he were coming

IMPERFECTIVE PARTICIPLE
ātā

IRREALIS
(*agar*) *vo ātā* (+ *na*)
(if) he had come

HABITUAL TENSES
(IMPERFECTIVE ASPECT)

HABITUAL PRESENT
vo ātā hai (+ *nahīm*)
he comes

HABITUAL PAST
vo ātā thā (+ *nahīm*)
he used to come

HABITUAL CONDITIONAL
(*agar*) *vo ātā hō* (+ *na*)
(if) he comes

HABITUAL PRESUMPTIVE
vo ātā hō gā (+ *nahīm*)
he must come

HABITUAL IRREALIS
(*agar*) *vo ātā hōtā* (+ *na*)
(if) he came (regularly).

PERFECTIVE PARTICIPLE
āyā

SIMPLE PAST
vo āyā (+ *na*, *nahīm*)
he came

PUNCTUAL/PAST TENSES
(PERFECTIVE ASPECT)

IMMEDIATE PAST
vo āyā hai (+ *nahīm*)
he has come

REMOTE PAST
vo āyā thā (+ *nahīm*)
he had come; he came.

CONDITIONAL PAST
(*agar*) *vo āyā hō* (+ *na*)
(if) he has come

PRESUMPTIVE PAST
vo āyā hō gā (+ *nahīm*)
he must have come

PAST IRREALIS
(*agar*) *vo āyā hōtā* (+ *na*)
(if) he had come

602 Infinitive

The infinitive is the form of a verb which is given in dictionaries. It has the suffix **-nā**, and may be inflected like a masculine noun.

سننا **sunnā** (v.t.) to hear, to listen

کرنا **karnā** (v.t.) to do, to act, to perform

The infinitive is used as a verbal noun (§639), as a request form (§610) and in infinitival constructions showing necessity, advisability, obligation, imminence, the agent, permission, purpose, and negative assertion (§642-§650).

603 Imperfective participle

The imperfective participle is formed from the root by the addition of the present suffix **-tā** (~ **-tē** ~ **-tī**), which is inflected like an adjective to agree with nouns or pronouns in gender and number.

سننا **sunnā**, to hear, listen → سنتا **suntā**, hearing, listening

کرنا **karnā**, to do → کرتا **kartā**, doing

کرانا **karānā**, to cause to be done → کراتا **karātā**, causing to be done

Forms of the imperfective participle

سننا **sunnā**, to hear

	SINGULAR	PLURAL
MASCULINE	سنتا suntā	سنتے suntē
FEMININE	سنتی suntī	سنتیں suntīn

The feminine plural suffix **-tīn** occurs in the habitual present when the auxiliary is dropped in negative sentences: **suntīn**, **kartīn**.

The imperfective participle is a verbal adjective. It may be used as an adjective (§901), but its most important function is contribution of the aspect of *incompleteness* to the tense system. Imperfective tenses describe actions or states which are not completed. Most imperfective tenses are *habitual*: they describe actions or states which occur generally or regularly. They include the habitual present (§623), habitual past (§624), habitual conditional (§625), and habitual presumptive (§625). The simple irrealis (§622) is identical with the imperfective participle. The imperfective participle is used in sequences with **rahnā** to show continuation (§626) and **jānā** to show progression (§627).

604 Perfective participle

The perfective participle is formed from the root by the addition of the past suffix **-ā** (~ **-ē** ~ **-ī** ~ **-īn**), which is inflected like an adjective to agree with nouns or pronouns in gender and number.

سننا **sunnā**, to hear, listen → سنا **sunā**, heard

کرانا **karānā**, to cause to be done → کرایا **karāyā**, caused to be done

Forms of the perfective participle

سننا **sunnā**, to hear

	SINGULAR	PLURAL
MASCULINE	سنا sunā	سنے sunē
FEMININE	سنی sunī	سنیں sunīn

When the m. sg. and f. sg. forms **-ā** and **-ī** of the past suffix are added to roots ending in vowels, the root vowel and the suffix vowel combine as follows:

ā + ā → āyā	khā , eat	→	کھایا khāyā , eaten (m. sg.)
a + ā → ayā	ga < jā , go	→	گیا gayā , gone (m. sg.)
ō + ā → ōyā	sō , sleep	→	سويا sōyā , slept (m. sg.)
ī + ā → iyā	pī , drink	→	پيا piyā , drank (m. sg.)
ī + ī → ī	pī , drink	→	پی pī , drank (f. sg.)
ī + īn → īn	pī , drink	→	پیں pīn , drank (f. pl.)
i + ī → ī	dī < dē , give	→	دی dī , gave (f. sg.)

Five verbs have irregular perfective stems, as shown in Table 14 on p. 92.

The perfective participle is a verbal adjective. It may be used as an adjective (§907), but its most important function is contribution of the aspect of *completeness* to the tense system. Perfective tenses describe actions or states which are completed. They are also *punctual*: they describe actions or states occurring once. They include the immediate past (§631), remote past (§632), conditional past (§633), and presumptive past (§633). The simple past (§630) is identical with the perfective participle. The perfective participle is used in sequences with **jānā**, 'to go' to form the passive (§634) and with **karnā**, 'to do' to show habit (§636).

Table 14: Irregular perfective participles

ROOT	PERF. STEM	PERFECTIVE PARTICIPLE			
		M. SG.	M. PL.	F. SG.	F. PL.
ہو hō, be	hū- ¹	ہوا hūā	ہوئے hūē	ہوئی hūī	ہوئیں hūīm
جا jā, go	ga-	گیا gayā	گئے gaē	گئی gāī	گئیں gāīm
کر kar, do	ki-	کیا kiyā	کیے kiyē	کی kī	کیں kīm
دے dē, give	di-	دیا diyā	دیے diyē	دی dī	دیں dīm
لے lē, take	li-	لیا liyā	لیے liyē	لی lī	لیں līm

THE VERB *hōnā*, 'TO BE'605 The conjugation of *hōnā*

Table 15 shows the present, past and future conjugations of the verb *hōnā*. (For information about the pronouns in the table, see §202-§204.)

Table 15: The present, past, subjunctive and future forms of *hōnā*Present tense of *hōnā*

SINGULAR

1st person	میں ہوں	mair̥m hūm̥	I am. (m.f.)
2nd person	تو ہے	tū hai	You are. (m.f.)
3rd person	وہ ہے	vo hai	He, she, it is.

PLURAL

1st person	ہم ہیں	ham hair̥m	We are. (m.f.)
2nd person	تم ہو	tum hō	You are. (m.f.)
	آپ ہیں	āp hair̥m	You are. (m.f.)
3rd person	وہ ہیں	vo hair̥m	They are. (m.f.)

¹ Phonetically, the perfective stem has a short vowel: [hu]. It is spelled with a long vowel: hū-.

The present forms of *hōnā* agree with the subject noun or pronoun in person and number. Negatives are made with **nahīm** (§417). In unemphatic negative sentences, present forms of *hōnā* are dropped. (**ye mēri ṭōpī nahīm hai** 'This is not my hat' → **ye mēri ṭōpī nahīm**.)

Past tense of *hōnā*

SINGULAR

1st person	میں تھا - تھی	mair̥m thā (m.) ~ thī (f.)	I was.
2nd person	تو تھا - تھی	tū thā (m.) ~ thī (f.)	You were.
3rd person	وہ تھا - تھی	vo thā (m.) ~ thī (f.)	He, she, it was.

PLURAL

1st person	ہم تھے - تھیں	ham thē (m.) ~ thīm (f.)	We were.
2nd person	تم تھے - تھیں	tum thē (m.) ~ thīm (f.)	You were.
	آپ تھے - تھیں	āp thē (m.) ~ thīm (f.)	You were.
3rd person	وہ تھے - تھیں	vo thē (m.) ~ thīm (f.)	They were.

The past tense forms of *hōnā* are adjectival, and agree with the noun or pronoun in gender and number. The negative used with the past of *hōnā* is **nahīm** (and occasionally **na**) (§417).

Subjunctive mood of *hōnā*

SINGULAR

1st person	میں ہوں	mair̥m hūm̥	I may/should be. (m.f.)
2nd person	تو ہو	tū hō	You may/should be. (m.f.)
3rd person	وہ ہو	vo hō	He, she, it may/should be.

PLURAL

1st person	ہم ہوں	ham hōm̥	We may/should be. (m.f.)
2nd person	تم ہو	tum hō	You may/should be. (m.f.)
	آپ ہوں	āp hōm̥	You may/should be. (m.f.)
3rd person	وہ ہوں	vo hōm̥	They may/should be. (m.f.)

The subjunctive forms of *hōnā* agree with the subject noun or pronoun in person and number. Negatives are made with **na** (§417). The first person singular forms of the subjunctive and of the present are identical; the context provides the information necessary to distinguish them.

Future tense of **hōnā**

SINGULAR

1st person	میں ہوں گا	mai'm hū'm gā	I will be. (m.)
	میں ہوں گی	mai'm hū'm gī	I will be. (f.)
2nd person	تو ہو گا	tū hō gā	You will be. (m.)
	تو ہو گی	tū hō gī	You will be. (f.)
3rd person	وہ ہو گا	vo hō gā	He, it will be. (m.)
	وہ ہو گی	vo hō gī	She, it will be. (f.)

PLURAL

1st person	ہم ہوں گے	ham hō'm gē	We will be. (m.)
	ہم ہوں گی	ham hō'm gī	We will be. (f.)
2nd person	تم ہو گے	tum hō gē	You will be. (m.)
	تم ہو گی	tum hō gī	You will be. (f.)
	آپ ہوں گے	āp hō'm gē	You will be. (m.)
	آپ ہوں گی	āp hō'm gī	You will be. (f.)
3rd person	وہ ہوں گے	vo hō'm gē	They will be. (m.)
	وہ ہوں گی	vo hō'm gī	They will be. (f.)

The future tense of **hōnā** is formed by adding the future suffix **gā** (~ **gē** ~ **gī**)² to the subjunctive forms. Although it is a suffix, it is written as a separate word in Urdu. The future suffix is adjectival, and agrees with the noun or pronoun in gender and number. The form of the negative used is **nahīm** (§417). The future tense of **hōnā** expresses both future and presumption.

Examples

آج میں دفتر میں نہیں (ہوں)۔
āj mai'm daftar mēm nahīm (hū'm)
 Today I *am* not in the office.

کل موسم اچھا تھا لیکن آج اچھا نہیں۔
kal mausam acchā thā lēkin āj acchā nahīm
 The weather was fine yesterday but today (it) *isn't* fine.

2 The future suffix is a contraction of **gā** (= **gayā**, the perfective participle of **jānā**). Compare the English 'I am going to be.'

اگر موسم اچھا ہو ہم سیر کریں گے۔
agar mausam acchā hō, ham sair karēm gē
 If the weather *is* good, we will go for a walk.

ریڈیو سے سنا ہے کہ کل موسم اچھا ہو گا۔
rēḍiyō sē sunā hai ke kal mausam acchā hō gā
 I've heard on the radio that the weather *will* be fine tomorrow.

میری چیزیں یہیں تھیں مگر اب نہیں (ہیں)۔
mēri cizēm yahīm thīm, magar ab nahīm (haim)
 My things were right here, but now they *aren't*.

آپ کی چیزیں محفوظ ہیں۔ وہ الماری میں ہوں گی۔
āp kī cizēm mahfūz haim. vo almārī mēm hō'm gī
 Your things *are* safe. They *must* be in the cabinet.

606 **hōnā** as an auxiliary verb

In the Urdu verbal system, the tense of the auxiliary verb **hōnā** determines the tense of the verbal construction (Table 13 on pages 88-89).

(a) Present tenses (continuous present, habitual present and immediate past) are formed with the present tense of the auxiliary.

(b) Past tenses (continuous past, habitual past and remote past) are formed with the past tense of the auxiliary.

(c) Conditional tenses (continuous conditional, habitual conditional and conditional past) are formed with the subjunctive mood of the auxiliary.

(d) Presumptive tenses (continuous presumptive, habitual presumptive and presumptive past) are formed with the future tense of the auxiliary.

DENOMINATIVE VERBS (607)

Denominative verbs are verb phrases consisting of a noun or adjective plus an inflected verb. They are very frequent in Urdu, which has borrowed Perso-Arabic nouns, adjectives and derived verbal elements, such as Arabic participles (§1501-§1502) and Persian present and past stems (§1406) extensively. An Urdu verb is added to these loans, most frequently **karnā** (but **dēnā**, 'to give', **lēnā**, 'to take', **bāndhnā**, 'to tie', **nikālnā**, 'to take out', **lagānā**, 'to apply', **uṭhānā**, 'to raise' and **rakhnā**, 'to put' also occur). English borrowings are assimilated in the same way.

The intransitive of denominative verbs is formed by substituting a semantically appropriate intransitive verb, such as **hōnā** for **karnā** (see §807 for examples).

When the phrase is not formed with *karnā*, it is essential to check the dictionary to find the intransitive. Denominative verbs are listed under the noun or adjective which forms the head of the phrase.

The inflected verbs in denominative verbs collocate with (take) different postpositions in sentences (§527). These collocations must be learned along with the individual verbs.

x کی عزت کرنا	X kī izzat karnā, to honour X
→ x کی عزت ہونا	X kī izzat hōnā, X to be honoured
x کی سمگلنگ کرنا	X kī samagling karnā, to smuggle X
→ x کی سمگلنگ ہونا	X kī samagling hōnā, X to be smuggled
x کو عزت دینا	X kō izzat dēnā, to show respect to X
→ x کو y سے عزت ملنا	X kō Y sē izzat milnā, X to be honoured by Y
x کو شکست دینا	X kō śikast dēnā, to defeat X
→ شکست کھانا	śikast khānā, to be defeated
x کا سہر باندھنا	X kā mehr bāndhnā, to agree to a dowry of X
x کی ذمہ داری لینا	X kī zimmēdārī lēnā, to take responsibility for X

Also:

x کی ذمہ داری اٹھانا	X kī zimmēdārī uṭhānā, to take responsibility for X
جلوس نکالنا	julūs nikālā, to parade, parade in protest

VERB FORMS BASED ON THE VERB ROOT

608 Subjunctive

A verb is used in the subjunctive mood when it describes an action or state which is uncertain in some way, or which is contingent on something else. Hence the subjunctive is often used in conditional sentences and subordinate (dependent) clauses. Certain conjunctions, adverbs and phrases require the subjunctive.

The subjunctive is not a tense. When translating it, the context of the whole sentence, including the tense of the verb in the main clause, must be considered.

Table 16: Forms of the subjunctive

karnā 'to do'

SINGULAR

1st person	میں کروں	mairn karūn	I may do. (m.f.)
2nd person	تو کرے	tū karē	You may do. (m.f.)
3rd person	وہ کرے	vo karē	He, she, it may do. (m.f.)

PLURAL

1st person	ہم کریں	ham karēm	We may do. (m.f.)
2nd person	تم کرو	tum karō	You may do. (m.f.)
	آپ کریں	āp karēm	You may do. (m.f.)
3rd person	وہ کریں	vo karēm	They may do. (m.f.)

The verbs *hōnā*, 'to be' (§605), *dēnā*, 'to give' and *lēnā*, 'to take' are irregular.

dēnā, 'to give'

SINGULAR

1st person	میں دوں	mairn dūn	I may give. (m.f.)
2nd person	تو دے	tū dē	You may give. (m.f.)
3rd person	وہ دے	vo dē	He, she, it may give.

PLURAL

1st person	ہم دیں	ham dēm	We may give. (m.f.)
2nd person	تم دو	tum dō	You may give. (m.f.)
	آپ دیں	āp dēm	You may give. (m.f.)
3rd person	وہ دیں	vo dēm	They may give. (m.f.)

lēnā, 'to take'

SINGULAR

1st person	میں لوں	mairn lūn	I may take. (m.f.)
2nd person	تو لے	tū lē	You may take. (m.f.)
3rd person	وہ لے	vo lē	He, etc., may take.

PLURAL

1st person	ہم لیں	ham lēm	We may take. (m.f.)
2nd person	تم لو	tum lō	You may take. (m.f.)
	آپ لیں	āp lēm	You may take. (m.f.)
3rd person	وہ لیں	vo lēm	They may take. (m.f.)

The forms of the subjunctive agree with the subject noun or pronoun in person and number. Note that subjunctive suffixes do not show gender. The form of the negative used with the subjunctive is **na** (§417).

The subjunctive in main clauses

The subjunctive is used in main clauses: (a) in asking for permission or advice, (b) in making a wish or expressing a preference, (c) in expressing encouragement, (d) in making an indirect command, (e) as one form of request, (f) following *śāyad*,³ 'maybe', and *kāś* (*ke*),⁴ 'if only', and (g) in questions expressing doubt or uncertainty.

کیا میں اندر آؤں؟ — ضرور، آئیے آئیے۔
kyā main andar āūm?—*zarūr, āiyē āiyē!*
 May I come in?—Certainly, come in, come in!

آئیے، کھانا کھائیں۔
āiyē, khānā khāēm
 Come; let's eat.

حامد سے کہو کہ مت چیخے۔
hāmid sē kahō ke mat cīxē
 Tell Hamid not to shout.

بائیں طرف چلیں۔
bāīm taraf calēm
 Please drive on the left.

شاید آج شام کو چاند نظر آئے
śāyad āj šām kō cāmd nazar āē
 Maybe this evening the moon will be visible (sighted).

کاش آج چاند نظر آئے، کل عید ہو گی!
kāś āj cāmd nazar āē, kal id hō gī!
 If only the moon is sighted tonight, tomorrow will be Eid!

Because the subjunctive may express a wish, when using it to express the possibility of an *undesirable* event, the subjunctive verb is often put in the negative. This is an exception to the restriction on the negative with compound verbs (§717).

3 *śāyad* may also be followed by a verb in the simple past, referring to a completed event: *śāyad vo aisī davā na khā sakā*, 'Maybe he couldn't take such medicine.'

4 *kāś* may also introduce clauses in the irrealis: *kāś āp batvā na bhūltē*, 'I wish you had not forgotten (your) wallet.'

اتنا بھاری صندوق اوپر نہ رکھو، کہیں گر نہ جائے!
itnā bhārī sandūq ūpar na rakhō, kahīm gir na jāē!
 Don't put such a heavy box up (on a rack), lest it fall!

The subjunctive in subordinate clauses

Not all subordinate clauses have verbs in the subjunctive. However subordinate clauses are dependent clauses, and so inherently contingent. Certain conjunctions and impersonal expressions having to do with contingent situations introduce subordinate clauses with verbs in the subjunctive. They may be called SUBORDINATING EXPRESSIONS.

agar, 'if', *ke*, 'that' may introduce clauses containing the subjunctive.

jab tak + NEGATIVE, 'until', 'unless' introduces a relative subordinate clause (§1114) which may contain a subjunctive.

tā ke, 'so that', *baśartēke*, 'on condition that' (§1228) always introduce clauses with the subjunctive.

Subordinating expressions: impersonal constructions

The following impersonal expressions introduce subordinate clauses which contain subjunctive verbs.

ممکن ہے کہ	<i>mumkin hai ke</i> , it's possible that ...
چاہیے کہ	<i>cāhiē ke</i> , it's needed that ...
ضروری ہے کہ	<i>zarūrī hai ke</i> , it's necessary that ...
مناسب ہے کہ	<i>munāsib hai ke</i> , it's appropriate that ...
خدا کرے کہ	<i>xudā karē ke</i> , God grant that ...
ایسا نہ ہو کہ	<i>aisā na hō ke</i> , lest (it should not be such that) ...

Subordinating expressions: personal constructions

The following verbs introduce subordinate clauses which function as direct objects of main clauses, and which contain verbs in the subjunctive.

فرض کرنا (کہ)	<i>farz karnā (ke)</i> , to suppose (that)
مجبور ہونا کہ	<i>majbūr hōnā ke</i> , to be compelled, obliged to
چاہنا کہ	<i>cāhnā ke</i> , to want (to)
(X کا) دل چاہنا کہ	<i>(X kā) dil cāhnā ke</i> , (X) to feel like
کوشش کرنا کہ	<i>kōśīś karnā ke</i> (in requests), to try (to)

NOTE: many subordinating expressions may also introduce the irrealis. See §609, 'Unfulfilled wishes, conjecture and regret'.

Examples

ممکن ہے کہ مجھے وظیفہ نہ ملے۔

mumkin hai ke mujhē vazīfa na milē

It's possible that I might not get the scholarship.

چاہئے کہ ہم اندھیرا ہونے سے پہلے گھر پہنچیں۔

cāhiē ke ham andhērā hōnē sē pahlē ghar pahūncēm

We ought to reach home before dark.

ضروری ہے کہ آج ہی پیسہ ادا کر دوں۔

zarūrī hai ke āj hī paisa adā kar dūm

It's necessary that (I) pay the money today.

خدا کرے کہ نجمہ کو وظیفہ مل جائے!

xudā karē ke najma kō vazīfa mil jāē!

May God grant that Najma gets the scholarship!

آج ہی خریدو، ایسا نہ ہو کہ کل نہ ملے!

āj hī xarīdō, aisā na hō ke kal na milē!

Buy it today, lest it be unavailable tomorrow!

حکومت مجبور ہے کہ لوڈشیڈنگ میں اضافہ کرے۔

hukūmat majbūr hai ke lōḍšēḍing mēh izāfa karē

The government is compelled to increase the power cuts.

فرض کیجئے کہ اس سال انتخابات ہوں...

farz kijiē ke is sāl intixābāt hōm...

Suppose there are elections this year...

ابا جان چاہتے تھے کہ میں بڑا آدمی بنوں۔

abbā jān cāhtē thē ke main barā ādmī banūm

Daddy wanted me to become an important person.

کوشش کرو کہ کسی کو تکلیف نہ دو۔

kōśīś karō ke kisī kō taklīf na dō

Try not to give trouble to anyone.

609 Conditional sentences

CONDITIONAL sentences consist of two clauses. The first, or condition clause, usually begins with *agar* اگر. The second, or result clause, begins with *tō* تو. *agar* is often deleted, *tō* rarely (§1202). *agar* may also be replaced, by *jab* جب (§1112) or *jō* جو (§1106-§1107).

Urdu conditional sentences belong to two basic categories: fulfillable conditions, and unfulfilled conditions (IRREALIS). Unfulfilled conditional sentences, also called 'contrary to fact' sentences, describe conditions which have not been, or cannot be, fulfilled.

Fulfillable conditions

Fulfillable conditions include (a) those that will probably be met, and (b) conditions which are presumed to be met. When the verb in the condition clause is subjunctive, or in one of the imperfective tenses (present or future), the condition remains open-ended. It is possible or even probable that the condition will be met, but it has not happened yet, or it is not yet confirmed. There is still a possibility that the condition will fail.

The verb in the result clause provides the context of the result (a present result, a future result, or a command), and the tense of the sentence.

When the verb in the condition clause is in the simple past, the action in the condition clause is either (a) complete (and the condition will have been met), or (b) the perfective aspect is used to affirm the result (provided the condition is met).⁵ Perfective tenses cannot be used in the condition clause if there is little likelihood of the condition being met, or if the action is still continuing.

Possibility/probability: condition in the subjunctive or the future

اگر تیل گرم ہو تو آلو ڈال دو۔

agar tēl gar(a)m hō tō ālū ḍāl dō

If the oil is hot, put in the potatoes. (I expect it is hot.)

اگر آپ مریض کا علاج نہ کریں تو وہ مر سکتا ہے۔

agar āp marīz kā ilāj na karēm tō vo mar saktā hai

If you don't treat the patient, he could die (I think you might not do so.)

⁵ Compare the following use of a perfective tense to express affirmation: *mālī!—āyā jī*, 'Gardener!—Just coming, sir.' The gardener has not come, but uses the simple past to affirm that he is doing so immediately.

خیر اگر آپ میرے ساتھ رسوا ہوں گی تو کوئی حرج نہیں۔
xair agar āp mērē sāth rusvā hōm gī tō kōī harj nahīm
 Fine, if you *will* be disgraced along with me, then there *is* no harm. (Rusvā, Umrāō Jān Adā)

اگر وہ چاند پر قدم رکھے تو اپنے ملک کا جھنڈا کھڑا کر دے گا۔
agar vo cāmd par qadam rakhē tō apnē mulk kā jhaṇḍā kharā kar dē gā
 If he *sets* foot on the moon, he *will* set up the flag of his country. (It is possible but unlikely; a simple past verb is not possible.)

Presumed present fact: condition in the present or habitual present

اگر تیل گرم ہے تو آلو ڈال دو۔
agar tēl gar(a)m hai tō ālū ḍāl dō
 If the oil *is* hot, *put* in the potatoes. (It looks hot now, but check it.)

اگر آپ مریض کا علاج نہیں کرتے ہیں تو وہ مر سکتا ہے۔
agar āp marīz kā ilāj nahīm kartē haiṁ tō vo mar saktā hai
 If you *don't* treat the patient, he *could* die. (You don't seem to be doing so.)

Completed action/affirmation of result: condition in the simple past

اگر آپ نے مریض کا علاج نہ کیا تو وہ مر سکتا ہے۔
agar āp nē marīz kā ilāj na kiyā tō vo mar saktā hai
 If you *don't* treat the patient, he *could* die. (You have indicated you won't.)

آپ نے محنت کی تو ضرور کامیاب ہوں گے۔
āp nē mehnat kī tō zarūr kāmyāb hōm gē
 If you *work* hard (you) *will* certainly succeed. (You have not yet made the effort, but your success is assured if you do.)

Unfulfilled/unfulfillable conditions (irrealis)

When imperfective participles without auxiliaries are used in both the condition clause and the result clause, the sentence describes a failed condition, or a condition which is impossible to meet (irrealis).

اگر وہ چاند پر قدم رکھتا تو اپنے ملک کا جھنڈا کھڑا کر دیتا۔
agar vo cāmd par qadam rakhtā tō apnē mulk kā jhaṇḍā kharā kar dētā
 If he *had* set foot on the moon, he *would have* set up the flag of his country. (He failed to get into the space programme.)

اگر آپ مریض کا علاج نہ کرتے تو وہ مر جاتا۔
agar āp marīz kā ilāj na kartē tō vo mar jātā
 If you *hadn't* treated the patient, he *would have* died. (You treated him.)

اگر آپ دروازے میں تالا لگاتے تو چور کیسے اندر آتا؟
agar āp darvāzē mēh tālā lagātē tō cōr kaisē andar ātā?
 If you *had* locked the door, how could the thief *have* got in? (He got in.)

اگر اور جیتے رہتے یہی انتظار ہوتا
agar aur jītē rāhtē, yahī intizār hōtā
 If I *were* to live longer, it *would* only be to wait like this (Ghalib)

When the condition clause ends in *thā* (~ *thē* ~ *thī*) or a verb in the remote past, the condition has also failed, but the sentence suggests that there is scope for discussion on the subject.

اگر آپ نے دروازے میں تالا لگایا تھا تو چور کیسے اندر آ گیا؟
agar āp nē darvāzē mēh tālā lagāyā thā tō cōr kaisē andar ā gayā?
 If you *had* locked the door, how *did* the thief *get* in? (For the sake of argument, I accept your assertion, nevertheless the thief did get in.)

Unfulfilled wishes, conjecture and regret (irrealis)

Conjunctions, impersonal expressions and verbs which normally require the subjunctive may take the imperfective participle to show IRREALIS (conjecture, regret, etc.). Irrealis may also be used in place of the subjunctive to wish for something impossible.

فرض کیجئے کہ آپ چاند پر قدم رکھتے ...
farz kijiē ke āp cāmd par qadam rakhtē ...
 Suppose you *were* to set (*had* set) foot on the moon ...

چاہئے تھا کہ میں دروازے میں تالا لگاتا۔
cāhiē thā ke main darvāzē mēh tālā lagātā
 I *should have* locked the door.

کاش آپ بٹوا نہ بھولتے۔
kāś āp baṭvā na bhūltē
 I wish you *had* not forgotten (your) wallet.

Complex conditional sentences

Precise distinctions of aspect can be expressed in conditional sentences (both fulfillable and irrealis). See §617 (continuous conditional, continuous irrealis), §625 (habitual conditional, habitual irrealis), and §633 (conditional past, past irrealis).

610 Request forms

Request forms corresponding to *tū*, *tum* and *āp*

There are three basic levels of request forms in Urdu, corresponding to the three second person pronouns *tū*, *tum* and *āp*. See §203 for a discussion of these pronouns.

The use of compound verbs (Chapter 7) with the vector verbs *dēnā* and *lēnā* is very common with request forms, but particularly with the mid- or *tum*-level forms, where they point to the reciprocal transactions which take place in the solidary relationships where *tum* is often used.

Lower level request forms corresponding to *tū* consist of the verb root alone.

کھانا کھا بیٹے - <i>khānā khā, bēṭē</i> Eat (your) food, son.	سو جا منے سو جا - <i>sō jā munnē, sō jā</i> Go to sleep, baby, go to sleep.
---	---

Mid-level request forms corresponding to *tum* consist of the verb root with the suffix *-ō* (identical to second person plural (*tum*-level) subjunctive forms). They are used towards persons addressed with the pronoun *tum*.

کھانا کھا لو - <i>khānā khā lō</i> Eat (your) food.	اب سو جاؤ، دیر ہو گئی ہے - <i>ab sō jāō, dēr hō gāi hai</i> Go to sleep now; it is late.
---	--

آپ بازار جاتے وقت مجھے ساتھ لے چلو نا!
āp bāzār jāṭē vaqt mujhē sāth lē calō nā!
When you go to the market do take me along!

Polite request forms corresponding to *āp* consist of the verb root with the suffix *-iē* (~ *-iyē*) for most verbs. *-iyē* is added to most roots ending in long vowels; *-iē* is added to roots ending in consonants.

Four verbs have irregular stems, as shown in Table 17 on p. 105.

چلئے <i>caliē</i> Please walk.	جائیے <i>jāiyē</i> Please go.
--------------------------------------	-------------------------------------

Table 17: Irregular request forms

ROOT	POLITE REQUEST STEM	POLITE REQUEST FORM
kar, do	کیج <i>kīj-</i>	کیجئے <i>kijīē</i>
dē, give	دیج <i>dīj-</i>	دیجئے <i>dijīē</i>
lē, give	لیج <i>lij-</i>	لیجئے <i>lijīē</i>
pī, drink	پیج <i>pīj-</i>	پیجئے <i>pijīē</i>

Examples

اب کھانا کھائیے - اب کھانا کھا لیجئے
ab khānā khāiyē ~ ab khānā khā lijīē
Please eat (food) now.

آپ بازار جاتے وقت مجھے ساتھ لے چلئے -
āp bāzār jāṭē vaqt mujhē sāth lē caliē
When you go to the market please take me along.

Courteous formal requests may be made by suffixing *gā* to an *āp* level request.

یہاں بیٹھئے گا، ڈاکٹر صاحب ابھی آنے والے ہیں -
yahān baiṭhiē gā, dāktar sāhib abhī ānē vālē hain
Please sit here, the doctor is on his way now.

Other request forms

The infinitive may be used as a request that is neutral with respect to honorific levels (§203). It is appropriate for neutral requests or impersonal instructions.

چوک سے بائیں مڑنا اور سو میٹر آگے چلنا -
cauk sē bāēim mūṇā aur sau mīṭar āgē calnā
Turn left at the crossroads and walk a hundred metres further.

پانی پینے کے قابل بنانے کے لئے اُسے پانچ منٹ تک اُبالنا -
pānī pīnē kē qābil banānē kē liē usē pānc mināṭ tak ubālnā
To make water fit to drink, boil it for five minutes.

The subjunctive, (§608, p. 103) may be used as a request form.

صرف تازہ پھل اور سبزیاں خریدیں -
sirf tāza phal aur sabziyām xaridēm
Buy only fresh fruit and vegetables.

دھونے سے پہلے ہر پتے کو الگ کریں -
 dhōnē sē pahlē har pattē kō alag karēm
 Before washing, separate every leaf.

It is appropriate to make formal polite requests to strangers of equal or superior status (persons addressed with *āp* or an honorific title) using verb phrases with *taśrif*, 'one's honourable self'. (See §1603 for more examples.)

تشریف لانا
 taśrif lānā
 to bring one's honourable self (= *ānā*, to come)

آئیے، تشریف لائیے، میں آپ کی کیا خدمت کر سکتا ہوں؟
 āiyē, taśrif lāiyē, main āp kī kyā xidmat kar saktā hūm?
 Come in, come in; how can I help you?

کھانا تیار ہے، تشریف لائیے، کھانا کھائیے -
 khānā tayyār hai, taśrif lāiyē, khānā khāiyē
 The food is ready; please come and eat.

تشریف رکھنا
 taśrif rakhnā
 to place one's honourable self (= *baiṭhānā*, to sit, *maujūd hōnā*, to be present)

جناب یہاں تشریف رکھئے -
 janāb, yahān taśrif rakhiē
 Sir, please sit here.

611 Future tense

The future tense (Table 18 on p. 107) is formed by adding the future suffix *gā* (گی *gī* ~ گے *gē*) to the subjunctive forms of a verb. The future suffix is adjectival, and agrees with the noun or pronoun in gender and number. Agreement in person, as well as number, is shown by the verb's subjunctive base. The form of the negative used is *nahīm* (§417).

The verbs *hōnā*, 'to be' (§605), *dēnā*, 'to give'; and *lēnā*, 'to take' are irregular.

Presumption is expressed by adding the future of *hōnā* to continuous (§617), habitual (§625) or past (§633) tense verbs.

Table 18: Forms of the future

karnā, 'to do'

SINGULAR

1st person	میں کروں گا	main karūm gā	I will do. (m.)
	میں کروں گی	main karūm gī	I will do. (f.)
2nd person	تو کرے گا	tū karē gā	You will do. (m.)
	تو کرے گی	tū karē gī	You will do. (f.)
3rd person	وہ کرے گا	vo karē gā	He, it will do. (m.)
	وہ کرے گی	vo karē gī	She, it will do. (f.)

PLURAL

1st person	ہم کریں گے	ham karēm gē	We will do. (m.)
	ہم کریں گی	ham karēm gī	We will do. (f.)
2nd person	تم کرو گے	tum karō gē	You will do. (m.)
	تم کرو گی	tum karō gī	You will do. (f.)
	آپ کریں گے	āp karēm gē	You will do. (m.)
	آپ کریں گی	āp karēm gī	You will do. (f.)
3rd person	وہ کریں گے	vo karēm gē	They will do. (m.)
	وہ کریں گی	vo karēm gī	They will do. (f.)

dēnā, 'to give'

SINGULAR

1st person	میں دوں گا	main dūm gā	I will give. (m.)
	میں دوں گی	main dūm gī	I will give. (f.)
2nd person	تو دے گا	tū dē gā	You will give. (m.)
	تو دے گی	tū dē gī	You will give. (f.)
3rd person	وہ دے گا	vo dē gā	He, it will give. (m.)
	وہ دے گی	vo dē gī	She, it will give. (f.)

PLURAL

1st person	ہم دیں گے	ham dēm gē	We will give. (m.)
	ہم دیں گی	ham dēm gī	We will give. (f.)

2nd person	تم دو گئے	tum dō gē	You will give. (m.)
	تم دو گی	tum dō gī	You will give. (f.)
3rd person	آپ دیں گے	āp dēṁ gē	You will give. (m.)
	آپ دیں گی	āp dēṁ gī	You will give. (f.)
	وہ دیں گے	vo dēṁ gē	They will give. (m.)
	وہ دیں گی	vo dēṁ gī	They will give. (f.)

Examples

کراچی جانے والی ریل گاڑی ساڑھے نو بجے چھٹے گی۔
karācī jānē vālī rēl gārī sārḥē nau bajē chuṭē gī
The train going to Karachi will leave at 9:30.

ہم ہر مشکل میں جیتیں گے۔
ham har muškil mēm jītēm gē
We will win in every difficulty.

اگلے سال میں ہندوستان جاؤں گا۔
aglē sāl maim hindūstān jāūṁ gā
Next year I will go to India.

میں آپ کے وعدے پر بھروسہ کروں گی۔
maim āp kē vādē par bharōsā karūṁ gī
I will rely on your promise.

612 Conjunctive participles

Form and function of conjunctive participles

The root of *karnā*, *kar* is added to the root of any verb to make a CONJUNCTIVE PARTICIPLE. Conjunctive participles transform two separate but related clauses into a single sentence which shows two actions or events happening in succession. The two clauses must have (a) the same subject, and (b) verbs in the same tense.

The form of the negative used with conjunctive participles is *na* (§417), however negative conjunctive participles are uncommon.

میں گھر جاؤں گا اور آرام کروں گا۔
maim ghar jāūṁ gā aur ārām karūṁ gā
I will go home and I will rest.

→ میں گھر جا کر آرام کروں گا۔
maim ghar jā kar ārām karūṁ gā
I will go home and rest (having gone home, I will rest).

سلیم نے پڑھا اور امتحان دیا۔
salima nē paṛhā aur imtihān diyā
Salima studied and took the examination.

→ سلیم نے پڑھ کر امتحان دیا۔
salima nē paṛh kar imtihān diyā
Salima studied and took the examination.

The sequential order of the two actions becomes unambiguous when the conjunctive participle replaces the first verb: 'I will rest after I go home.' 'Salima studied before taking the examination.'

Alternate form root + *kē* of conjunctive participles

The conjunctive participle of *karnā* itself is *ROOT + kē*.

میں کام کروں گا اور آرام کروں گا۔
maim kām karūṁ gā aur ārām karūṁ gā
I will work and I will rest.

→ میں کام کر کے آرام کروں گا۔
maim kām kar kē ārām karūṁ gā
I will work and (then) I will rest.

The alternate form *root + kē* is often used to form conjunctive participles with other verbs as well (although conjunctive participles with *kar* are the written standard, and more common, usage).

پڑھ کے آرام کرو!
paṛh kē ārām karō!
Study before you rest!

Short absolutes

The verb root alone may function like a conjunctive participle (the *SHORT ABSOLUTE*). Short absolutes are incorrect in modern standard Urdu,⁶ but may

⁶ In Hindi, when the first action in some way causes the second action, *kar* may be omitted. This usage is not allowed in standard Urdu.

nevertheless be found in texts, particularly older ones.

پانی اتنا تھا کہ سب کچھ بہا لے گیا۔
 pānī itnā thā ke sab kuch bahā lē gayā
 There was so much water that it carried everything away.

Idiomatic phrases with *kar*

kar is added to *xās*, 'special' to form the phrase خاص کر *xās kar*, 'particularly' (with the same meaning as *xās taur par*). *kyōm kar* means 'how?'.

ایسا کیوں کر ہوا؟
 aisā kyōm kar hūā?
 How did it happen like this?

Conjunctive participles in sentences with impersonal constructions

When the second clause is an impersonal construction, the clauses may appear to have different subjects:

وہاں جا کے اچھے سموسے ملیں گے۔
 vahām jā kē acchē samōsē milēm gē
 (We) will go there and get good samosas.

The subject of the first clause is an omitted pronoun (*ham*), whereas the subject of the second appears to be *samōsē*. But *samōsē milēm gē* is an impersonal construction, and the verb agrees with the direct object, *samōsē*, while the real subject of the second clause is an omitted *ham kō*. (See §506, §641.)

← ہم وہاں جائیں گے اور ہم کو اچھے سموسے ملیں گے۔
 ham vahām jāēm gē aur ham kō acchē samōsē milēm gē
 We will go there and we will get good samosas.

Mixed transitivity with conjunctive participles

The verb in the main clause (below, the second verb) is the sentence verb, and determines the transitivity of the sentence. If the main verb is transitive, the subject is followed by *nē* if the verb tense is perfective (§629). If the main verb is intransitive, the entire sentence is treated as intransitive, and *nē* is not used.

میں پڑھ کر گھر گیا۔
 main parh kar ghar gayā
 Having studied, I went home.

میں نے گھر جا کر پڑھا۔
 main nē ghar jā kar parhā
 Having gone home, I studied.

613 Repeated roots in conjunctive participles

When the verb root in a conjunctive participle is repeated, the action of the verb is repeated, takes a period of time or occurs continuously.

اُس نے پیسے گن گن کر اپنے بٹوے میں رکھے۔
 us nē paisē gin gin kar apnē baṭvē mēm rakhē
 He counted the money very carefully before putting it in his bag.

کروٹیں بدل بدل کر اور آنسو بہا بہا کر ساری رات کاٹی۔
 karvaṭēn badal badal kar aur ānsū bahā bahā kar sārī rāt kāṭī
 He spent the entire night tossing and turning (*changing* positions) and *shedding* tears. (Narang, *Readings*)

614 Continuous tenses

Continuous tenses have DURATIVE aspect: they describe actions or states which are incomplete and in progress. They have the following structure:

VERB ROOT + *rahā* ~ *rahī* ~ *rahē* + inflected AUXILIARY VERB

rahā is the perfective participle of *rahnā*, 'to stay', 'remain'. It is delexicalized (has lost its original meaning) and functions as the continuous participle. It agrees with the subject noun or pronoun in gender and number, like an adjective.

For an overview of continuous tenses, see Table 13 on pages 88-89. For the auxiliary verb *hōnā*, see §605-§606.

615 Continuous present

The continuous present tense (Table 19, on p. 112) describes actions or states which are incomplete and in progress at the time of speaking. The present tense of the auxiliary is used, and the verb agrees with the subject.

The form of the negative is *nahīn* (§417), although negative sentences in the present continuous tense are rare. If a negative present continuous does occur, the auxiliary may be dropped.

Examples

بھائی ابھی گھر آ رہا ہے۔
 bhāī abhī ghar ā rahā hai
 Brother is coming home now.

Table 19: Continuous present tense of *karnā*

SINGULAR

1st person	میں کر رہا ہوں	mair̥ kar rahā hūm	I am doing. (m.)
	میں کر رہی ہوں	mair̥ kar rahī hūm	I am doing. (f.)
2nd person	تو کر رہا ہے	tū kar rahā hai	You are doing. (m.)
	تو کر رہی ہے	tū kar rahī hai	You are doing. (f.)
3rd person	وہ کر رہا ہے	vo kar rahā hai	He, it is doing. (m.)
	وہ کر رہی ہے	vo kar rahī hai	She, it is doing. (f.)

PLURAL

1st person	ہم کر رہے ہیں	ham kar rahē hair̥	We are doing. (m.)
	ہم کر رہی ہیں	ham kar rahī hair̥	We are doing. (f.)
2nd person	تم کر رہے ہو	tum kar rahē hō	You are doing. (m.)
	تم کر رہی ہو	tum kar rahī hō	You are doing. (f.)
	آپ کر رہے ہیں	āp kar rahē hair̥	You are doing. (m.)
	آپ کر رہی ہیں	āp kar rahī hair̥	You are doing. (f.)
3rd person	وہ کر رہے ہیں	vo kar rahē hair̥	They are doing. (m.)
	وہ کر رہی ہیں	vo kar rahī hair̥	They are doing. (f.)

(Examples)

فریدہ آج کل امتحان کے لئے پڑھ رہی ہے۔
farīda āj kal imtihān kē liē parh rahī hai
 Farida is studying for exams these days.

افضل اور فریدہ چائے پی رہے ہیں۔
afzal aur farīda cāē pī rahē hair̥
 Afzal and Farida are drinking tea.

چابی ہر جگہ ڈھونڈی، مگر نہیں مل رہی۔
cābī har jagah dhūndī, magar nahī mil rahī
 I looked for the key everywhere, but (I am) not finding it.

Continuous tenses do not occur with *rahnā*, 'to remain' as a sentence verb; the habitual present is used instead.

میں لاہور میں دو سال سے رہتی ہوں۔
mair̥ lāhaur mēm dō sāl sē rahī hūm
 I have been living in Lahore for two years.

The continuous present is also used to describe a future action which has already begun, or which is considered as begun.

ٹھیک ہے، رکھ دو، میں آپ کے پاس آ رہا ہوں۔
thīk hai, rakh dō, mair̥ āp kē pās ā rahā hūm
 Okay, put down (the receiver), I am on my way to you.

616 Continuous past

The continuous past tense describes actions or states which were incomplete and in progress at a point in the past. The past tense of the auxiliary is used. The verb agrees with the subject. The form of the negative is *nahī* (§417).

Table 20: Continuous past tense of *karnā*

SINGULAR

1st person	میں کر رہا تھا	mair̥ kar rahā thā	I was doing. (m.)
	میں کر رہی تھی	mair̥ kar rahī thī	I was doing. (f.)
2nd person	تو کر رہا تھا	tū kar rahā thā	You were doing. (m.)
	تو کر رہی تھی	tū kar rahī thī	You were doing. (f.)
3rd person	وہ کر رہا تھا	vo kar rahā thā	He, it was doing. (m.)
	وہ کر رہی تھی	vo kar rahī thī	She, it was doing. (f.)

PLURAL

1st person	ہم کر رہے تھے	ham kar rahē thē	We were doing. (m.)
	ہم کر رہی تھیں	ham kar rahī thīm	We were doing. (f.)
2nd person	تم کر رہے تھے	tum kar rahē thē	You were doing. (m.)
	تم کر رہی تھیں	tum kar rahī thīm	You were doing. (f.)
	آپ کر رہے تھے	āp kar rahē thē	You were doing. (m.)
	آپ کر رہی تھیں	āp kar rahī thīm	You were doing. (f.)
3rd person	وہ کر رہے تھے	vo kar rahē thē	They were doing. (m.)
	وہ کر رہی تھیں	vo kar rahī thīm	They were doing. (f.)

Examples

بھائی کل گھر آ رہا تھا جب بس خراب ہو گئی۔
hhāi kal ghar ā rahā thā, jah has xarāb hō gāi
 Brother was coming home yesterday, when the bus broke down.

فریدہ اُن دنوں امتحان کے لئے پڑھ رہی تھی۔
farida un dinōm imtihān kē liē parh rahī thī
 Farida was studying for exams (during) those days.

افضل اور فریدہ چائے پی رہے تھے۔
afzal aur farida cāē pī rahē thē
 Afzal and Farida were drinking tea.

جب گھر میں آگ لگی تب ہم سو رہے تھے۔
jah ghar mēm āg lagī, tah ham sō rahē thē
 At the time the fire broke out in the house, we were sleeping.

With the stative verb **baithnā**, 'to sit' the continuous tenses refer to the act of sitting, and not to the state of being seated.

میں بیٹھ رہی تھی کہ کرسی کا پایہ ٹوٹ گیا۔
mairm baith rahī thī, ke kursī kā pāya tūt gayā
 I was just sitting down when the leg of the chair broke.

میں بیٹھی ہوئی تھی جب کرسی کا پایہ ٹوٹ گیا۔
mairm baithī hūī thī, jab kursī kā pāya tūt gayā
 I was seated when the leg of the chair broke.

617 Other continuous tenses

The CONTINUOUS CONDITIONAL tense is used to describe incomplete, continuing actions or states which may be happening at the time of speaking. The subjunctive auxiliary is used, and the verb agrees with the subject. The clause is introduced by words like **šāyad**, **agar**, **mumkin hai**, etc. (§608). The form of the negative is **na** (§417), as is always the case with subjunctive verbs.

شاید بھائی اسی وقت گھر آ رہا ہو۔
šāyad bhāi isī vaqt ghar ā rahā hō
 Maybe brother is coming home right now.

اگر نسرین کام کر رہی ہو اُسے تکلیف نہ دو۔
agar nasrīn kām kar rahī hō, usē taklīf na dō
 If Nasrin is working, don't bother her.

The CONTINUOUS PRESUMPTIVE TENSE is used to describe incomplete, continuing actions or states which one presumes to be happening at the time of speaking. The future tense of the auxiliary is used, and the verb agrees with the subject.

پانچ بج گئے، بھائی اس وقت گھر آ رہا ہو گا۔
pāmc haj gaē, bhāi is vaqt ghar ā rahā hō gā
 It's five o'clock; brother must be coming home now.

نسرین اس سلسلے میں کام کر رہی ہو گی۔
nasrīn is silsilē mēm kām kar rahī hō gī
 Nasrin must be working in this connection.

The CONTINUOUS IRREALIS is used to describe unrealized continuous actions or states. The imperfective participle of **hōnā** is the auxiliary, and the verb agrees with the subject.

اگر وہ آ رہا ہوتا تو اُس کا خط مل گیا ہوتا۔
agar vo ā rahā hōtā, tō us kā xat mil gayā hōtā
 If he were coming (on the way), we would have received his letter.

618 Root + **saknā** (ability, possibility)

The modal verb **saknā** shows the ability to perform an action, or the possibility of an event occurring. The verb phrase has the structure:

VERB ROOT + inflected form of **saknā**

saknā, which is intransitive, determines the grammar of the sentence; in perfective tenses, **saknā** agrees with the subject and **nē** is not used even if the verb root belongs to a transitive verb. The tense of **saknā** determines the form of the negative (negatives are shown in Table 13 on pages 88-89).

میرا بچہ چل سکتا ہے۔
mērā hacca cal saktā hai
 My child can walk.

وحید بیمار ہے، کل کی دعوت میں نہیں آ سکے گا۔
vahīd bīmār hai, kal kī dāvat mēm nahīm ā sakē gā
 Wahid is sick; he won't be able to come to tomorrow's party.

میں یہ دوا نہیں کھا سکا ، کڑوی ہے ۔
main ye davā nahīm khā sakā, karvī hai
 I couldn't take this medicine; it's (too) bitter.

آسمان میں بادل چھا رہے ہیں ، بارش ہو سکتی ہے ۔
āsmān mēm bādāl chā rahē hairh, bāris hō saktī hai
 Clouds are gathering in the sky; it could rain.

619 Root + pānā (possibility)

The verb **pānā**, 'to find' may be used as a modal, showing the possibility of an action dependent on circumstances (most often in negative sentences). The verb phrase has the structure:

VERB ROOT + inflected form of **pānā**

Used as a modal, **pānā** is intransitive, and agrees with the subject.

وحید مصروف ہے ، کل کی دعوت میں نہیں آ پائے گا ۔
vahid masrūf hai, kal kī dāvat mēm nahīm ā pāē gā
 Wahid is busy; he can't manage to come to tomorrow's party.

بچوں نے اتنا شور مچایا کہ ہم آرام سے فلم نہ دیکھ پائے ۔
baccōm nē itnā šōr macāyā ke ham āram sē film na dēkh pāē
 The children made so much noise that we couldn't watch the film in peace.

In negative sentences with **pānā**, the oblique infinitive may be used instead of the root, if a second clause follows. The second clause usually contains a verb of motion. In this case, the negative immediately precedes **pānā**.

وہ ایک مچھلی بھی پکڑنے نہ پایا تھا کہ اُس کا پاؤں پھسل گیا ۔
vo ēk machlī bhī pakarṇē na pāyā thā ke us kā pāōm phisal gayā
 He hadn't managed to catch a single fish, when his foot slipped.

pānā also occurs as a non-modal verb meaning 'to find', 'to get', whereas **saknā** only occurs as a modal. Although intransitive as a modal, **pānā** is transitive when used as a sentence verb.

انجم نے امتحان میں اچھے نمبر پائے ۔
anjum nē imtihān mēm acchē nambar pāē
 Anjum got good marks (good numbers) in the examination.

620 Root + cuknā (completion)

The modal verb **cuknā** shows completion of an action or event prior to a second action or event, which may be expressed in the sentence, or be the event of narration. It usually occurs in perfective tenses. The verb phrase has the structure:

VERB ROOT + inflected form of **cuknā**

cuknā is sometimes translated as 'already', but it usually corresponds to an English pluperfect. **cuknā**, which is intransitive, determines the grammar of the sentence; thus in perfective tenses, **cuknā** agrees with the subject, and **nē** is not used even if the verb root belongs to a transitive verb.

اندھیرا ہونے لگا ۔ چڑیاں اپنا شام کا گیت گا کر خاموش ہو چکی تھیں ۔
andhērā hōnē lagā. cīriyām apnā šām kā gīt gā kar xāmōš hō cukī thīm
 It began to get dark. The birds had sung their evening song and become silent. (Narang, Readings)

ہم گاڑی بیچ چکے تھے جب ملک صاحب نے دریافت کیا ۔
ham gārī bēc cukē thē jab malik sāhib nē daryāft kiya
 We had already sold the car when Malik Sahib inquired (about it).

621 Compound verbs

Compound verbs are nuanced verb sequences with a structure similar to ROOT + **saknā** or ROOT + **cuknā**:

VERB ROOT + inflected VECTOR VERB

Vector verbs lose their lexical meaning, and contribute various nuances to the meaning of the main verb, as illustrated below. The commonest vector verbs are **jānā**, **dēnā** and **lēnā**. Compound verbs are described in Chapter 7.

یہ خط پڑھئے ۔
ye xat parhiē
 Please read this letter. (non-compound verb)

یہ خط پڑھ دیجئے ۔
ye xat parh dijiē
 Please read this letter (to me). (compound verb, vector **dēnā**)

یہ خط پڑھ لیجئے ۔
ye xat parh lijiē
 Please read this letter (to yourself). (compound verb, vector **lēnā**)

VERB FORMS BASED ON THE IMPERFECTIVE PARTICIPLE

With the exception of the *IRREALIS*, verb structures based on the imperfective participle have habitual aspect: they describe actions or states which occur generally or regularly. Imperfective tenses have the following structure:

IMPERFECTIVE PARTICIPLE + INFLECTED AUXILIARY VERB

For an overview of habitual tenses, see Table 13 on pages 88-89. For the auxiliary verb *hōnā*, see §605-§606.

622 Imperfective participles alone

Irrealis

Imperfective participles without auxiliaries are used in both clauses of conditional sentences to describe a failed condition, or a condition which is impossible to meet (§609, 'Unfulfilled/unfulfillable conditions'). The imperfective participle may also be used in place of the subjunctive to show impossible conditions (§609, 'Unfulfilled wishes, conjecture and regret').

Narrative imperfective

The imperfective participle is used without an auxiliary in narration. Passages with verbs in the narrative imperfective typically start with a verb in the habitual past (§624), describing events occurring regularly in the past. As the narrative continues, the auxiliary is dropped, and only the imperfective participle remains.

وہ اکثر سبق رٹنے سے بھاگتے تھے۔ کھیتوں اور جنگلوں کی سیر کرتے،
چرا کر گئے یا پھل کھاتے، یا پھر ریل گاڑی کا تماشا دیکھتے۔

vo aksar sabaq ratnē se bhāgtē thē. khētōm aur jangalōm kī sair kartē, curā
kar gannē yā phal khātē, yā phir rēl gārī kā tamāṣā dēkhtē

He often used to *play hooky* from memorizing (his) lessons. He *would walk* in the fields or forests, steal sugar cane or fruit and eat it, or (again) *watch* the splendid sight of a train. (Narang, *Reader*)

623 Habitual present

The habitual present tense (Table 21, on p. 119) describes actions or states which occur generally or regularly in the present. It may also be used to describe a close future event.

The present tense of the auxiliary is used, and the verb agrees with the subject. See §1009 for agreement with mixed subjects. The form of the negative

is *nahīn* (§417). In negative sentences, the auxiliary may be dropped. The feminine plural suffix *-tīn* occurs in the habitual present when the auxiliary is dropped in negative sentences: *ستتیں suntīn*, *کرتیں kartīn*.

Table 21: Habitual present tense of *karnā*

SINGULAR			
1st person	میں کرتا ہوں	maiṁ kartā hūm	I do. (m.)
	میں کرتی ہوں	maiṁ kartī hūm	I do. (f.)
2nd person	تو کرتا ہے	tū kartā hai	You do. (m.)
	تو کرتی ہے	tū kartī hai	You do. (f.)
3rd person	وہ کرتا ہے	vo kartā hai	He, it does. (m.)
	وہ کرتی ہے	vo kartī hai	She, it does. (f.)
PLURAL			
1st person	ہم کرتے ہیں	ham kartē haiṁ	We do. (m.)
	ہم کرتی ہیں	ham kartī haiṁ	We do. (f.)
2nd person	تم کرتے ہو	tum kartē hō	You do. (m.)
	تم کرتی ہو	tum kartī hō	You do. (f.)
	آپ کرتے ہیں	āp kartē haiṁ	You do. (m.)
	آپ کرتی ہیں	āp kartī haiṁ	You do. (f.)
3rd person	وہ کرتے ہیں	vo kartē haiṁ	They do. (m.)
	وہ کرتی ہیں	vo kartī haiṁ	They do. (f.)

Examples

ہم عام طور پر شام کو باغ میں بیٹھتے ہیں۔
ham ām taur par šām kō bāy mēm baiṭhtē haiṁ
We generally sit in the garden in the evening.

یہاں سردیوں میں برف پڑتی ہے۔
yahām sardiyōm mēm baraf pāṭī hai
It snows (snow falls) here in the winter.

Compare

گرم کپڑے پہنو، برف پڑ رہی ہے۔
gar(a)m kaprē pehnō, baraf paṛ rahī hai
Wear warm clothes; it is snowing.

یہ بس صدر نہیں جاتی -

ye bas sadar nahīm jāī

This bus doesn't go to the town centre.

ہم فرش پر سوتے ہیں -

ham farś par sōtē haim

We sleep on the floor.

مچھر نقصان دہ ہوتے ہیں -

macchar nuqsāndeh hōtē haim

Mosquitoes are harmful.

Immediate future

مادہ نے نرسے کہا: خبردار، دشمن آتا ہے -

māda nē nar sē kahā: xabardār, duśman ātā hai

The female said to the male: watch out, the enemy approaches. (Mazhab-e-Isq)

624 Habitual past

The habitual past tense (Table 22, on p. 121) describes actions or states which occurred generally or regularly in the past. The past tense of the auxiliary is used, and the verb agrees with the subject. See §1009 for agreement with mixed subjects. The form of the negative is *nahīm* (§417). The habitual past is often translated as 'used to (VERB)', but is also translated 'VERB-ed', 'was/were (VERB)-ing', depending on the context.

With stative verbs (verbs describing a state), such as *baiṭhnā*, 'to sit', *lētṇā*, 'to lie', *sōnā*, 'to sleep', *rahnā* 'to remain', and *cāhnā*, 'to want' the distinction between past habitual and past continuous states is not very strong.

Examples

بھائی شام کے پانچ بجے گھر آتا تھا، اب چھ بجے آتا ہے -

bhāī śām kē pānc bajē ghar ātā thā, ab chē bajē ātā hai

Brother used to come home at 5 in the evening, now he comes at 6.

گرمیوں میں ہم شام کو باغ میں بیٹھتے تھے -

garmiyōm mēm ham śām kō bāy mēm baiṭhtē thē

In the summer we sat/used to sit in the garden in the evening.

Table 22: Habitual past tense of *karnā*

SINGULAR

1st person	میں کرتا تھا	maim kartā thā	I used to do. (m.)
	میں کرتی تھی	maim kartī thī	I used to do. (f.)
2nd person	تو کرتا تھا	tū kartā thā	You used to do. (m.)
	تو کرتی تھی	tū kartī thī	You used to do. (f.)
3rd person	وہ کرتا تھا	vo kartā thā	He, it used to do. (m.)
	وہ کرتی تھی	vo kartī thī	She, it used to do. (f.)

PLURAL

1st person	ہم کرتے تھے	ham kartē thē	We used to do. (m.)
	ہم کرتی تھیں	ham kartī thīm	We used to do. (f.)
2nd person	تم کرتے تھے	tum kartē thē	You used to do. (m.)
	تم کرتی تھیں	tum kartī thīm	You used to do. (f.)
	آپ کرتے تھے	āp kartē thē	You used to do. (m.)
	آپ کرتی تھیں	āp kartī thīm	You used to do. (f.)
3rd person	وہ کرتے تھے	vo kartē thē	They used to do. (m.)
	وہ کرتی تھیں	vo kartī thīm	They used to do. (f.)

(Examples)

وہ کسی زمانے میں وزیر ہوتے تھے -

vo kisī zamānē mēm vazīr hōtē thē

At some previous time he used to be a minister.

جب میں دہلی میں تھی تب قروں باغ میں رہتی تھی -

jab maim dehli mēm thī tab qarōl bāy mēm rahī thī

When I was in Delhi, I lived in Karol Bagh.

ہم فرش پر سوتے تھے -

ham farś par sōtē thē

We used to sleep/were sleeping on the floor.

The habitual past may be used in narration to describe events occurring regularly in the past. As the narrative continues, the auxiliary is often dropped, and only the imperfective participle remains (narrative imperfective, §622).

625 Other habitual tenses

The HABITUAL CONDITIONAL tense is used to describe actions or states which *may* occur generally or regularly in the present (present possibility). The subjunctive of the auxiliary is used. The clause is introduced by words like *śāyad*, *agar*, *mumkin hai*, etc. The form of the negative used is *na* (§417), as is always the case with subjunctive verbs. The verb agrees with the subject.

شاید منشی روز آتا ہو، شاید ہر دوسرے دن آتا ہو۔
śāyad munśī rōz ātā hō, śāyad har dūsre din ātā hō
 Maybe the clerk comes daily; maybe he comes every second day.

ممکن ہے کہ وہ لوگ کسی اور سڑک پر رہتے ہوں۔
mumkin hai ke vo lōg kisī aur sarak par rahatē hōm
 It's possible that those people live on some other street.

The HABITUAL PRESUMPTIVE tense is used to describe actions or states which one presumes to occur generally or regularly in the present. The future tense of the auxiliary is used. The verb agrees with the subject.

منشی روز آتا ہو گا۔
munśī rōz ātā hō gā
 The clerk *must* come daily.

وہ لوگ کسی اور سڑک پر رہتے ہوں گے۔
vo lōg kisī aur sarak par rahatē hōm gē
 Those people *must* live on some other street.

The HABITUAL IRREALIS is used to describe unrealized or impossible habitual actions or states. The imperfective participle of *hōnā* is the auxiliary. The verb agrees with the subject.

اگر منشی روز آتا ہوتا تو سارا کام ہو گیا ہوتا۔
agar munśī rōz ātā hōtā, tō sārā kām hō gayā hōtā
 If the clerk *came* daily, all the work would have been done.

626 Imperfective participle + *rahnā* (iterative)

The imperfective participle occurs in a phrase with an inflected form of *rahnā*, 'to remain', 'to stay', showing continuation or repetition of an action or state. *rahnā*, which is intransitive, determines the grammar of the sentence; thus in perfective tenses, *nē* is not used even if the participle belongs to a transitive verb. Both the participle and *rahnā* agree with the subject. This construction

does not occur (a) in the negative, (b) in continuous tenses. With stative verbs, the perfective participle is used instead (§637).

جھیل میں پانی کی سطح کم ہوتی رہتی ہے۔
jhīl mēm pānī kī satah kam hōtī rahatī hai
 The water level in the lake *keeps on going down*.

کتا رات بھر بھونکتا رہا۔ نیند اڑ گئی۔
kuttā rāt bhar bhaumktā rahā. nīmd uṛ gāi
 The dog went on *barking* the whole night. It was impossible to sleep.

The imperfective participle of *jānā* with *rahnā* has the idiomatic meaning 'to be lost' (to remain gone). It usually occurs in a past tense.

ایک مرتبہ جب میری انگلی کا ایک چھلا چندا ڈھیری میں جاتا رہا تھا ...
ēk martaba jab mērī ungli kā ēk challā candā dhērī mēm jātā rahā thā ...
 Once when a ring on my finger was *lost* in (playing) blind man's buff ...
 (Rusvā, Umrāō Jān Adā)

627 Imperfective participle + *jānā* (progression)

The imperfective participle occurs in a phrase with an inflected form of *jānā*, 'to go', showing the (a) deliberate continuation of an action, and (b) the progression of a condition leading to a change. *jānā*, which is intransitive, determines the grammar of the sentence; in perfective tenses, *nē* is not used even if the verb root belongs to a transitive verb. Both the participle and *jānā* agree with the subject.

واہ واہ! گاتے جائیے
vāh vāh! gātē jāiyē!
 Bravo, bravo! Please go on *singing*!

یتنا بھی گاتے نہ جائیے، دیکھ لیجئے کہ کوئی پسند کر رہا ہے۔
itnā bhī gātē na jāiyē, dēkh lijiē ke kōī pasand kar rahā hai
 Don't go on *singing* so long; check whether anyone is enjoying it.

اگر جھیل میں پانی کی سطح کم ہوتی جائے تو جھیل سوکھ جائے گی۔
agar jhīl mēm pānī kī satah kam hōtī jāē, tō jhīl sūkh jāē gi
 If the water level in the lake *continues to go down*, the lake will dry up.

628 Imperfective participle used as an adjective

Imperfective participles may be used as adjectives. See §901.

VERB FORMS BASED ON THE PERFECTIVE PARTICIPLE

Verb structures based on the perfective participle have punctual aspect: they describe actions or states which occur once in the past. Perfective tenses have the following structure:

PERFECTIVE PARTICIPLE + inflected AUXILIARY VERB

For an overview of punctual tenses, see Table 13 on pages 88-89. For the auxiliary verb *hōnā*, see §605-§606.

629 Agreement in perfective tenses

Verbs in non-perfective tenses agree with the subject noun or pronoun. (See §1007-§1010 for a detailed discussion of subject-verb agreement.)

انجم کل امتحان دے گی۔	زاہد کل امتحان دے گا۔
<i>anjum imtihan dē gī</i>	<i>zāhid imtihan dē gā</i>
Anjum will take the examination.	Zahid will take the examination.

In perfective tenses, the agreement pattern depends on whether the verb is intransitive or transitive. (See §801 for a definition of transitivity.) Intransitive verbs agree with the subject. The subject is in the nominative case.

انجم امتحان میں کامیاب ہو گئی۔	زاہد امتحان میں کامیاب ہو گیا۔
<i>anjum imtihan mēm kāmyāb hō gāī</i>	<i>zāhid imtihan mēm kāmyāb hō gayā</i>
Anjum passed the examination.	Zahid passed the examination.

Transitive verbs agree with nominative direct objects. The subject takes the postposition *nē* (§510).

انجم نے امتحان دیا۔	زاہد نے امتحان دیا۔
<i>anjum nē imtihan diyā</i>	<i>zāhid nē imtihan diyā</i>
Anjum took the examination.	Zahid took the examination.

The noun preceding *nē* is in the oblique case.

طالب علموں نے امتحان دیا۔
<i>tālib ilmōr nē imtihan diyā</i>
The students took the examination.

If the object as well is followed by a postposition, most commonly *kō* (§505), the verb is masculine singular. (A postposition always prevents agreement between a noun or pronoun and a verb.)

میں نے کہانی پڑھی۔	میں نے اُس کہانی کو نہیں پڑھا۔
<i>mairn nē kahānī paṛhī</i>	<i>mairn nē us kahānī kō nahīn paṛhā</i>
I read the/a story.	I have not read that story.

First and second person pronouns take the nominative case when followed by *nē*. Third person pronouns take the oblique case, and third person plural pronouns (*ye*, *vo*, *jō*) have variant forms (*inhōr* انہوں, *unhōr* اُنہوں, *jinhōr* جنہوں) which occur only before *nē*. See Table 6 in §211.

630 Simple past

The perfective participle is used alone, without an auxiliary, in the simple past tense. (See §604 for the forms of the perfective participle.) The simple past shows the completion of a single action or state at a point in the past, without reference to prior or subsequent events. An adverb of time may focus on the time the event happened; an adverb of place may focus on where it happened, or an adverb of manner, how it happened. When the context of the event or action is not the focus, the simple past is typically used in narration.

The simple past is a perfective tense. If the verb is transitive, it agrees with a nominative direct object (§629). If it is intransitive, it agrees with the subject.

Examples

وہ دیر تک وہاں رہا۔
<i>vo dēr tak vahān rahā</i>
They stayed there until (it was) very late.

... اور اُس نے پھرتی سے ہڈیاں جوڑ دیں۔ دوسرے نے گوشت، خون اور کھال تیار کر دی۔ تیسرا شیر میں جان ڈالنے کے لئے آگے بڑھا۔ ان پڑھ نے اُسے ٹوکا اور کہا: «ارے ناسمجھ یہ شیر ہے۔»

...aur us nē phurtī sē haḍḍiyān jōṛ dīn. dūsre nē gōšt, xūn aur khāl tayyār kar dī. tīsra šēr mēm jān ḍālne kē liē āgē baṛhā. an-paṛh nē usē ṭokā aur kahā: 'arē nāsamajh, ye šēr hai.'

...And he connected the bones with dexterity. The second prepared the flesh, blood and hide. The third stepped forward in order to put life in the tiger. The illiterate one stopped him and said, 'O fool, this is a tiger.' (Narang, Readings)

The form of the negative (§417) is **na**. **nahīm** is also used when the focus of the sentence is on the verb, i.e., the verb contains the most important information in the sentence. In the examples below, the focus is marked with italics.

انہوں نے ان پڑھ کی بات نہ مانی -
unhōm nē an parh kī bāt na mānī
 They did not accept *what the uneducated person said*.

آج صبح بس نہیں آئی -
āj subah (~ subh) bas nahīm āī
 This morning the bus *did not come*.

The verb **hōnā** has two past forms: the past tense **thā** (~ **thē** ~ **thī** ~ **thīm**) and the perfective participle **hūā** (~ **hūē** ~ **hūī** ~ **hūīm**). **thā** shows a state, but **hūā** shows a transition.

جنوری میں موسم کافی ٹھنڈا تھا -
janvarī mēm mausam kāfī thandā thā
 The weather was pretty cold in January.

جب موسم ٹھنڈا ہوا تب لوگ گرم کپڑے پہننے لگے -
jah mausam thandā hūā tah lōg gar(a)m kapṛē pehnne lagē
 When the weather *became* cold, people began to wear warm clothes.

631 Immediate past

The immediate past tense, also called the present perfect (Table 23, p. 127) describes an action or state which is completed, but which still affects the present situation. Very often it refers to events which have recently been completed. The present tense of the auxiliary is used and the form of the negative is **nahīm**. The immediate past is a perfective tense; if the verb is transitive, it agrees with the direct object unless the object is marked by **kō** (§629). If it is intransitive, it agrees with the subject.

Examples

بارش ہوئی ہے، سڑک گیلی ہے -
bāris hūī hai, sarak gīlī hai
It has rained; the street is wet.

کافی عرصے سے بارش نہیں ہوئی، خاصا نقصان ہو گیا ہے -
kāfī arse se bāris nahīm hūī, xāsā nuqsān hō gayā hai
It has not rained for some time (and) considerable loss has occurred

Table 23: Immediate past of **jānā**

SINGULAR

1st person	میں گیا ہوں	mairm gayā hūm	I have gone. (m.)
	میں گئی ہوں	mairm gāī hūm	I have gone. (f.)
2nd person	تو گیا ہے	tū gayā hai	You have gone. (m.)
	تو گئی ہے	tū gāī hai	You have gone. (f.)
3rd person	وہ گیا ہے	vo gayā hai	He, it has gone. (m.)
	وہ گئی ہے	vo gāī hai	She, it has gone. (f.)

PLURAL

1st person	ہم گئے ہیں	ham gaē hairm	We have gone. (m.)
	ہم گئی ہیں	ham gāī hairm	We have gone. (f.)
2nd person	تم گئے ہو	tum gaē hō	You have gone. (m.)
	تم گئی ہو	tum gāī hō	You have gone. (f.)
	آپ گئے ہیں	āp gaē hairm	You have gone. (m.)
	آپ گئی ہیں	āp gāī hairm	You have gone. (f.)
3rd person	وہ گئے ہیں	vo gaē hairm	They have gone. (m.)
	وہ گئی ہیں	vo gāī hairm	They have gone. (f.)

If one is not concerned with a connection between the past event and some other event, but only with the fact that something happened (or when, how or where it happened), the simple past is used:

پہاڑوں میں بہت بارش ہوئی -
pahāṛōm mēm bahut bāris hūī
In the hills it rained a lot.

If the past event or action no longer affects the present, but the time it happened (its temporal context) is relevant; or it is connected to a prior event, the remote past is used (§632).

کل بارش ہوئی تھی -
kal bāris hūī thī
It rained yesterday.

STATIVE VERBS are used in the immediate past to express states which commenced with an action or event in the past, and which continue into the present. (These may also be considered as adjectival perfective participles with deleted **hūā** ~ **hūē** ~ **hūī**, compare §907.)

نجمہ باغ میں بیٹھی ہے -

najma bāy mēm baiṭhī hai

Najma is sitting in the garden (she has sat down and is still sitting).

حامد فرش پر لیٹا ہے -

hāmid farś par lēṭā hai

Hamid is lying on the floor (he has lain down and is still lying).

632 Remote past

The remote past (also called the past perfect; see Table 24, below) shows that an action was completed in the past and no longer affects the current situation. The action may have been completed within a specified period, in the remote past, or prior to a second event. The past tense of the auxiliary is used and the form of the negative is *nahīn*. If the verb is intransitive, it agrees with the subject. If it is transitive, it agrees with a nominative direct object (§629).

Table 24: Remote past of *jānā*

SINGULAR

1st person	میں گیا تھا	mairn gayā thā	I went, had gone. (m.)
	میں گئی تھی	mairn gāi thī	I went, had gone. (f.)
2nd person	تو گیا تھا	tū gayā thā	You went, had gone. (m.)
	تو گئی تھی	tū gāi thī	You went, had gone. (f.)
3rd person	وہ گیا تھا	vo gayā thā	He, it has gone. (m.)
	وہ گئی تھی	vo gāi thī	She, it has gone. (f.)

PLURAL

1st person	ہم گئے تھے	ham gaē thē	We went, had gone. (m.)
	ہم گئی تھیں	ham gāi thīm	We went, had gone. (f.)
2nd person	تم گئے تھے	tum gaē thē	You went, had gone. (m.)
	تم گئی تھی	tum gāi thīm	You went, had gone. (f.)
	آپ گئے تھے	āp gaē thē	You went, had gone. (m.)
	آپ گئی تھیں	āp gāi thīm	You went, had gone. (f.)
3rd person	وہ گئے تھے	vo gaē thē	They went, had gone. (m.)
	وہ گئی تھیں	vo gāi thīm	They went, had gone. (f.)

Examples

۱۹۹۲ میں میں نے لاہور کا سفر کیا تھا -

unnīs sau bānavē mēm mairn nē lāhaur kā safar kiyā thā

In 1992, I travelled to Lahore.

بھائی عید پر گھر آیا تھا ، اور اب واپس گیا ہے -

bhāi id par ghar āyā thā, aur ab vāpas gayā hai

Brother came home at Eid, and has now gone back.

However, if one wants to say explicitly that something was completed before a second thing happened, it is preferable to use VERB ROOT + *cuknā* in the remote past (§620).

جب بھائی گھر آچکا تھا ، شادی کی تیاریاں شروع ہو گئیں -

jab bhāi ghar ā cukā thā, śādī kī tayyāriyām śurū hō gāim

When brother had come home, preparations for the wedding began.

633 Other punctual tenses

The **CONDITIONAL PAST** tense is used to describe actions or states which may have occurred in the past. The subjunctive of the auxiliary is used. The clause will be introduced by words like *śāyad*, *agar*, *mumkin hai*, etc. (§608). The form of the negative used is *na* (§417). If the verb is intransitive, it agrees with the subject. If it is transitive, it agrees with a nominative direct object (§629).

ممکن ہے کہ اُن لوگوں نے گھر بدلا ہو -

mumkin hai ke un lōgōm nē ghar badlā hō

It's possible that those people have moved.

شاید منشی نہ گیا ہو -

śāyad munśī na gayā hō

Maybe the clerk has not left.

The **PRESUMPTIVE PAST** tense is used to describe actions or states which one presumes to have occurred in the past. The future tense of the auxiliary is used. If the verb is intransitive, it agrees with the subject. If it is transitive, it agrees with a nominative direct object (§629).

منشی گھر گیا ہو گا ، دفتر خالی ہے -

munśī ghar gayā hō gā, daftar xālī hai

The clerk must have left; the office is empty.

اُس نے ضرور آپ کی بات محسوس کی ہو گی۔
us nē zarūr āp kī bāt mahsūs kī hō gī
 He certainly must have been hurt by what you said.

The PAST IRREALIS is used to describe unrealized or impossible past actions or states. The imperfective participle of *hōnā* is the auxiliary. If the verb is intransitive, it agrees with the subject. If it is transitive, it agrees with a nominative direct object (§629).

اگر اُس نے میری بات محسوس کی ہوتی، تو ضرور کچھ کہتا۔
agar us nē mērī bāt mahsūs kī hōtī, tō zarūr kuch kahtā
 If he had been hurt by what I said, he would certainly have said something.

634 Derived passive

Transitive verbs can be passivized by changing them to the construction:

PERFECTIVE PARTICIPLE + inflected form of *jānā*, 'to go'

jānā, which is intransitive, determines the grammar of the sentence; *nē* is not used, and both the participle and *jānā* agree with the subject. Note that the direct object of the original transitive sentence becomes the subject of the passive one.

ACTIVE وہ تعمیر کا کام وقت پر پورا کریں گے۔
vo tāmir kā kām vaqt par pūrā karēm gē
 They will complete the construction work on time.

→ PASSIVE تعمیر کا کام وقت پر پورا کیا جائے گا۔
tāmir kā kām vaqt par pūrā kiya jāe gā
 The construction work will be completed on time.

ACTIVE جادوگر نے ہڈیاں جوڑ دیں۔
jādūgar nē haḍḍiyān jōr dīn
 The sorcerer connected the bones.

→ PASSIVE ہڈیاں جوڑ دی گئیں۔
haḍḍiyān jōr dī gāin
 The bones were connected.

If the action has an instrument, it is marked by *kē zariē* or *kē hāth* (preferred if the instrument is human), or *sē*.

تعمیر مزدوروں کے ذریعے پوری کی جائے گی۔
tāmir mazdūrōn kē zariē pūrī kī jāe gī
 The construction will be completed by the labourers.

ہڈیاں جادو کے ذریعے (جادو سے) جوڑ دی گئیں۔
haḍḍiyān jādū kē zariē (jādū sē) jōr dī gāin
 The bones were connected by means of magic.

635 Incapacity

Both transitive and intransitive verbs may be passivized to show incapacity, usually in negative sentences. The person (or animate creature) who is incapable of the action is expressed as an instrument marked by *sē*. Note that if an intransitive is passivized, there is no subject. The verb is masculine singular by default.

مجھ سے ایک ہی دن میں اتنا کام نہیں کیا جاتا۔
mujh sē ēk hī din mēm itnā kām nahim kiyā jātā
 I can't possibly do so much work in just one day.

کیا تم سے ایسے جوتے پہنے ہوئے اتنی دور چلا جائے گا؟
kyā tum sē aisē jūtē pahnē hūe itnī dūr calā jāe gā?
 Will you be able to walk so far wearing such shoes?

When *jānā* is passivized to show incapacity, its regular perfective participle (*jāyā*) is used.

اُس سے آدھا میل بھی جایا نہ گیا۔
us sē ādhā mīl bhī jāyā na gayā
 He couldn't go even half a mile.

636 Perfective participle + *karnā* (habit or practice)

The uninflected (masculine singular) perfective participle occurs in a phrase with an inflected form of *karnā*, 'to do', showing an action that is done as a practice or habitually. It is not used in punctual (perfective) tenses.

برائے کرم آیا کریں!
barāe karam āyā karēm!
 Please keep coming!

یوں تو اکثر آپ کی آواز سنا کرتی تھی -

yūm tō aksar āp ki āvāz sunā kartī thī

Well, I often used to listen to your voice. (Rusvā, Umrāō Jān Adā)

لکھنؤ میں ایسے معاملے دن رات ہوا کرتے ہیں -

lakhnau mēm aisē muāmlē dīn rāt hūā kartē hain

These things go on night and day in Lucknow. (Rusvā, Umrāō Jān Adā)

The regular perfective participle of *jānā* is used in this construction.

میں ریکشے سے جایا کرتی تھی -

main rikṣē sē jāyā kartī thī

I always used to go by rickshaw.

637 Perfective participle + *rahnā* (continuation)

The perfective participle of *STATIVE VERBS* occurs in a phrase with an inflected form of *rahnā*, 'to remain', 'to stay', showing the continuation of a state. This is similar to the construction IMPERFECTIVE PARTICIPLE + *rahnā* (§626), which is used with non-stative verbs. *rahnā*, which is intransitive, determines the grammar of the sentence; thus in perfective tenses, *nē* is not used even if the verb root belongs to a transitive verb. Both the participle and *rahnā* agree with the subject.

بھولا سب کچھ دیکھ رہا تھا، پر چپ ہی سادھے بیٹھا رہا -

bhōlā sab kuch dēkh rahā thā, par cup hī sādhe baithā rahā

Bhola was watching everything, but he went on keeping mum and doing nothing. (Prem Chand, Gōdān)

638 Perfective participle used as an adjective

Perfective participles may be used as adjectives. See §901.

INFINITIVES

The infinitive may be used as a verbal noun (§639) and as a request form (§610). A variety of infinitival constructions is made with verbs, postpositions or the agent suffix *vālā* (§311). These constructions may be divided into two groups: (a) impersonal constructions with nominative case infinitives, and (b) personal constructions with oblique case infinitives plus a postposition or sentence verb. The first group includes three common impersonal constructions showing advisability, necessity and obligation. The second includes six personal

constructions showing the agent, impending action, beginning, permission, purpose, and negative assertion.

639 Infinitives as verbal nouns

The infinitive is basically a verbal noun. It may occur in the nominative case as the subject of the sentence or, in the oblique case, be followed by postpositions.

اُس کے ساتھ میرا جانا بھی ایک ضروری بات تھی -

us kē sāth mērā jānā bhī ēk zarūrī bāt thī

My going with him was also necessary. (Rusvā, Umrāō Jān Adā)

پینے کا پانی

pīnē kā pānī

drinking water (water for drinking)

The infinitive + *mēm* means 'at (VERB)-ing', 'to (VERB)'. See also §520.

ایسا لباس دیکھنے میں خوبصورت ہے -

aisā libās dēkhnē mēm xūbsūrat hai

Such clothes are beautiful to look at.

The infinitive + *sē* means 'from (VERB)-ing', 'to (VERB)'. See also §520.

گاڑیوں کے آنے جانے سے سڑک پر دھول اڑتی رہتی ہے -

gāriyōn kē ānē jānē sē sarak par dhūl uṛtī rahī hai

There are always clouds of dust in the street from the traffic (coming and going of cars).

Compound postpositions (§527-532) are also used with infinitives.

گھر چھوڑنے سے پہلے دروازے میں تالا لگا دیں -

ghar chōṛnē sē pahlē darvāzē mēm tālā lagā dēn

Before leaving the house, (you) should lock the door.

اچھا معاشرہ بنانے کے لئے اچھی تعلیم ضروری ہے -

acchā muāṣara banānē kē liē acchī tālīm zarūrī hai

In order to build a good society, good education is necessary.

The infinitive is also used in the nominative case with *cāhnā*, 'to want', *sīkhnā*, 'to learn', *jānnā*, 'to know (how)', and *ānā*, 'to come', 'to know'. The infinitive optionally agrees with the noun it refers to (*sair*, *sitār* and *gārī* in the examples below) like an adjective.

میں سیر کرنا (کرنی) چاہتا ہوں -
mairī sair karnā (~ karnī) cāhtā hūm
 I want to go for a walk.

میں ستار بجانا (بجانے) سیکھ رہا ہوں -
mairī sitār bajānā (~ bajānī) sīkh rahā hūm
 I am learning how to play the sitar.

وہ گاڑی چلانا (چلانے) جانتا ہے -
vo gārī calānā (~ calānī) jāntā hai
 He knows how to drive a car.

ānā occurs in impersonal constructions (§641), meaning 'to know'.

اُس کو گاڑی چلانا (چلانے) آتا (آتی) ہے -
us kō gārī calānā (~ calānī) ātā (ātī) hai
 He knows how to drive a car.

640 Infinitives as request forms

The infinitive may be used as a neutral request form. See §610.

CONSTRUCTIONS WITH NOMINATIVE CASE INFINITIVES

641 Impersonal constructions

Impersonal constructions are sentence types in which the verb agrees with the logical direct object of the sentence, while the 'real' or logical subject of the sentence (if expressed) is marked by the postposition **kō** (§505) or its alternate forms (§210). Impersonal constructions occur very frequently in Urdu. (See §506 for a treatment of 'experiencer' impersonal constructions.)

PERSONAL

میں سیر کرنا (کرنی) چاہتا ہوں -
mairī sair karnā (~ karnī) cāhtā hūm
 I want to go for a walk.

فاروق پیاز کے پکوڑے پسند کرتا ہے -
fāruq pyāz kē pakōṛē pasand kartā hai
 Faruq likes onion fritters.

IMPERSONAL

مجھے سیر کرنا (کرنی) چاہیے -
mujhē sair karnā (~ karnī) cāhiē
 I should go for a walk (to me the going for a walk is wanted).

فاروق کو پیاز کے پکوڑے پسند ہیں -
fāruq kō pyāz kē pakōṛē pasand hai
 Faruq likes onion fritters (fritters are pleasing to Faruq).

In the previous example, the agreement between the verb and the direct object (**pakōṛē**) can be seen.

Deletion of the subject is common.

یہ پکوڑے پسند ہیں -
ye pakōṛē pasand hai
 (I) like these fritters.

642 Infinitive + hai (necessity)

The impersonal construction **INFINITIVE + hai** shows the necessity of an action. The subject, if expressed, is followed by **kō** (§506) (or its alternate forms [§210]). Transitive infinitives may take objects of their own, in which case they usually agree with those objects in gender and number, like an adjective. (However the force of the agreement weakens in longer sentences, and there are dialects of Urdu in which the infinitives remain masculine singular.) The agreement of **hai** with the object of the infinitive is obligatory.

مجھے درخواست دینی (دینا) ہے -
mujhē darxāst dēnī (~ dēnā) hai
 I have to submit the application.

کل آپ کو درخواست دینی (دینا) تھی -
āp kō kal darxāst dēnī (~ dēnā) thī
 You were supposed to submit the application yesterday.

—Here agreement of the verb is visible because **thī** is marked for gender.

اُسے فوراً درخواست دینی (دینا) ہو گی -
usē fauran darxāst dēnī (~ dēnā) hō gī
 He will have to submit the application right away.

مجھے دونوں امتحانوں کے لئے پڑھنا ہے۔
mujhē donoḥ imtiḥānoḥ kē liē pāḥnā hai
I have to study for both examinations.

—Here there is no agreement, because *imtiḥān* is followed by a postposition.

In the everyday Urdu of Pakistan, the logical subject of the sentence may be followed either by *kō* or by *nē*: *maiṁ nē ḍīnar pe jānā thā*, 'I was supposed to go (out) to dinner.' In dialects which have this option, the use of *kō* tends to be restricted to external circumstances which are not under the speaker's control, whereas *nē* refers to circumstances permitting internal choice, or neutral circumstances. This usage is not correct in the standard Urdu of Delhi.

In some dialects of Urdu, inanimate subjects do not require *kō*:

مصیبت آئی ہے۔
musibat āī hai
Misfortune is bound to strike.

The future or past forms of *hai* may be used to show future or past necessity. While agreement of the infinitive is optional, agreement of the verb is obligatory.

مجھے برتن مانجھنے ہیں۔
mujhē bartan mānjhnē haiṁ
I have to wash the dishes.

—*mānjhnē* and *haiṁ* both agree with *bartan*, which is masculine plural.

تمہیں صبح برتن مانجھنے (مانجھنا) تھے۔
tumhēṁ subah (~ subh) bartan mānjhnē (~ mānjhnā) thē
You were supposed to wash the dishes (this) morning.

The reproach may be softened by omitting the subject. *bartan* will stand first in the sentence.

برتن صبح مانجھنے (مانجھنا) تھے۔
bartan subah (~ subh) mānjhnē (~ mānjhnā) thē
(You) were supposed to wash the dishes (this) morning.

The form of the negative is *nahīṁ*. If the sentence is in the present, *hai* may be dropped.

آپ کو فوراً پیسہ واپس نہیں کرنا ہے۔
āp kō fauran paisa vāpas nahīṁ karnā (hai)
You don't need to return the money right away.

مجھے فوراً پیسہ واپس نہیں کرنا تھا۔
mujhē fauran paisa vāpas nahīṁ karnā thā
I didn't need to return the money right away.

Compare مجھے فوراً پیسہ واپس نہیں کرنے (کرنا) تھے۔
mujhē fauran paisē vāpas nahīṁ karnē (~ karnā) thē
I didn't need to return the money right away.

643 Infinitive + *cāhiē* (advisability)

The impersonal construction INFINITIVE + *cāhiē* shows the advisability of an action. The subject, if expressed, is followed by *kō* (§506) (or its alternate forms (§210)). Transitive infinitives may take objects of their own, in which case they usually agree with those objects in gender and number, like an adjective. (However the force of the agreement weakens in longer sentences, and there are dialects of Urdu in which the infinitives remain masculine singular.) The (number) agreement of *cāhiē* with the object of the infinitive is however obligatory.

cāhiē is historically an old passive form meaning 'is wished', 'is necessary'.

مجھے چینی خریدنی (خریدنا) چاہیے۔
(mujhē) cīnī xarīdnī (~ xarīdnā) cāhiē
(I) should buy sugar.

—*xarīdnā* optionally agrees with *cīnī*, which is feminine.

اُسے انڈے خریدنے (خریدنا) چاہئیں۔
usē andē xarīdnē (~ xarīdnā) cāhiēṁ
He should buy eggs.

The past forms of *hai* may be used to show advisability or necessity in the past. While agreement of the infinitive is optional, agreement of the verb is obligatory.

مجھے کل انڈے خریدنے (خریدنا) چاہئے تھے۔
(mujhē) kal andē xarīdnē (~ xarīdnā) cāhiē thē
I should have bought eggs yesterday.

—Note that because *thē* is marked to show the plural, the plural marker for *cāhiē* becomes unnecessary.

تمہیں کل چینی خریدنی (خریدنا) چاہئے تھی۔
tumhēṁ kal cīnī xarīdnī (~ xarīdnā) cāhiē thī
You should have bought sugar yesterday.

The preceding reproach can be softened by omitting the subject. *cīnī* will stand first in the sentence.

چینی کل خریدنی (خریدنا) چاہئے تھی -
cīnī kal xarīdnī (~ xarīdnā) cāhiē thī
 (You) should have bought sugar yesterday.

آپ کو امتحان کے لئے پڑھنا چاہئے -
āp kō imtihān kē liē paṛhnā cāhiē
 You ought to study for the examination.

—Here there is no agreement, because *imtihān* is followed by a postposition.

The form of the negative is *nahīn*.

آپ کو ایسی باتیں کرنی (کرنا) نہیں چاہئیں!
āp kō aisē hātēm karnī (karnā) nahīn cāhiēm!
 You shouldn't say such things!

مجھے وقت ضائع کرنا نہیں چاہئے تھا -
mujhē waqt zāc karnā nahīn cāhiē thā
 I shouldn't have wasted the time.

644 Infinitive + *paṛnā* (obligation, lack of choice)

The impersonal construction *INFINITIVE* + an inflected form of *paṛnā* shows lack of choice concerning an action. The subject, if expressed, is followed by *kō* (or its alternate forms). Transitive infinitives may take objects of their own, in which case they usually agree with those objects in gender and number, like an adjective. (However the force of the agreement weakens in longer sentences, and there are dialects of Urdu in which the infinitives remain masculine singular.) The agreement of *paṛnā* with the object of the infinitive is obligatory.

مجھے یہ کڑوی دوا کھانی (کھانا) پڑی ہے -
(mujhē) ye karvī davā khānī (~ khānā) paṛī hai
 (I) must take this bitter medicine.

ہمیں چار میل چلنے (چلنا) پڑیں گے -
(hamēm) cār mīl calnē (~ calnā) paṛēm gē
 (We) must walk four miles.

تمہیں امتحان کے لئے پڑھنا پڑے گا، نہیں تو ناکام ہو جاؤ گے -
(tumhēm) imtihān kē liē paṛhnā paṛē gā, nahīn tō nākām hō jāō gē
 (You) must study for the examination, otherwise you will fail.

—Here there is no agreement, because *imtihān* is followed by a postposition.

In more complex sentences, the agreement of the infinitive is optional, however agreement of the verb is obligatory (see example below).

The form of the negative depends on the tense of *paṛnā* (see Table 13 on pages 88-89).

مجھے پیسے فوراً واپس کرنا نہ پڑے -
mujhē paisē fauran vāpas karnā na paṛē
 I wasn't obliged to return the money right away.

CONSTRUCTIONS WITH OBLIQUE CASE INFINITIVES

645 Oblique infinitive + *vālā*

The construction: *OBLIQUE INFINITIVE* + *vālā* shows (a) the agent of an action, (b) an imminent action or event. The construction also occurs adjectivally, modifying a noun.

(خط کے) بھیجنے والے کا پتہ کیا ہے؟
(xat kē) bhējnē vālē kā pata kyā hai?
 What is the address of the sender (of the letter)?

کشتی بھنور میں ڈوبنے والی ہے -
kiṣṭī bhaṇvar mēm ḍūbnē vālī hai
 The boat is about to sink in a whirlpool. (Narang, Readings)

کرکٹ کھیلنے والے کھلاڑی خوشی منا رہے ہیں -
karikaṭ khēlnē vālē khilārī xuṣī manā rahē hair̄
 The cricket players are celebrating.

The last example is equivalent to a relative construction with *jō*:

جو کرکٹ کھیل رہے تھے وہ خوشی منا رہے ہیں -
jō karikaṭ khēl rahē thē vo xuṣī manā rahē hair̄
 Those who were playing cricket are celebrating.

646 Oblique infinitive + **kō**

The construction: OBLIQUE INFINITIVE + **kō** shows (a) an impending action or event (similar to meaning (b) of the OBLIQUE INFINITIVE + **vālā** (§645)), and (b) purpose (similar to OBLIQUE INFINITIVE + **kē liē**).

اس لڑکی کی شادی ہونے کو ہے -
is laṛkī kī śādī hōnē kō hai
This girl's wedding is *taking place soon*.

Compare اس لڑکی کی شادی ہونے والی ہے -
is laṛkī kī śādī hōnē vālī hai
This girl's wedding is *taking place soon*.

مجھے کچھ کرنے کو دو -
mujhē kuch karnē kō dō
Give me something to do.

Compare مجھے کچھ کرنے کے لئے دو -
mujhē kuch karnē kē liē dō
Give me something to do. (PURPOSE)

میں نے سنا ہے کہ ہڑتال ہونے کو ہے -
main nē sunā hai ke haṭtāl hōnē kō hai
I've heard that a strike is *about to begin*.

647 Oblique infinitive + **lagnā** (commenced event)

The construction: OBLIQUE INFINITIVE + **lagnā** shows the beginning of an action or event. **lagnā**, which is intransitive, determines the grammar of the sentence, and **nē** is not used even if the infinitive belongs to a transitive verb.

کشتی بھنور میں ڈوبنے لگی -
kiṣṭī bhaṇvar mēm ḍūbnē lagī
The boat began to *sink* in the whirlpool.

چھتری لے لو، شاید بارش ہونے لگے -
chatrī lē lō, śāyad bārīś hōnē lagē
Take an umbrella; it *might begin* to rain.

OBLIQUE INFINITIVE + **lagnā** describes only the commencement of an action or event, and is neutral with regard to whether an action is intentional.

As a stative verb, **lagnā** occurs in the immediate past to express states which

began in the past and continue in the present. For both reasons, this construction often occurs in perfective tenses.

چھتری لے لو، بارش ہونے لگی ہے -
chatrī lē lō, bārīś hōnē lagī hai
Take an umbrella; it *has begun* to rain.

When expressing an intention to begin something in the future, the denominative verb **surū karnā**, 'to begin' (with the nominative infinitive) is preferable.

اگلے مہینے سے میں اپنی تنخواہ سے کچھ بچانا شروع کروں گا -
aglē mahīnē sē main apnī tanxāh sē kuch bacānā surū karūm gā
As of next month I *shall begin* to save something from my salary.

648 Oblique infinitive + **dēnā** ('let')

The construction: OBLIQUE INFINITIVE + **dēnā** shows (a) permission to do an action, or the (b) anticipation of an event. **dēnā**, which is transitive, determines the grammar of the sentence, and **nē** is used in perfective tenses even if the infinitive belongs to an intransitive verb.

ابا نے مجھے کتاب خریدنے نہ دی -
abbā nē mujhē kitāb xarīdnē na dī
Daddy *didn't let* me *buy* the book.

مچھروں نے مجھے سونے نہیں دیا -
maccharōm nē mujhē sōnē nahīm diyā
The mosquitoes *didn't let* me *sleep*.

میں قرض کا پیسہ ابھی چکا دوں؟ — رہنے دو بھائی!
main qarz kā paisa abhī cukā dūm?—rahnē dō, bhāī!
Shall I repay the loan now?—Never mind (*let it remain*), brother!

چھٹیاں آئے دو، میں آپ کو اپنے گاؤں لے جاؤں گا -
chuṭṭiyām ānē dō, main āp kō apnē gāōm lē jāūm gā
Let the holidays *come*; I'll take you to my village.

649 Oblique infinitive + verb of motion (purpose)

Oblique infinitives may be used with verbs of motion to express purpose. They may be understood as instances of deletion of **kō**, or the compound postposition **kē liē**.

اشرف صاحب آپ سے ملنے آئے ہیں۔

aśraf sāhib āp se milnē āē hain

Mr. Ashraf has come to meet you.

کیوں نہ آج ہم سنیما دیکھنے جائیں؟

kyōm na āj ham sinēmā dēkhnē jāēm?

Why don't we go to see a film today?

Compare کیوں نہ آج ہم سنیما دیکھنے کے لئے (کو) جائیں؟

kyōm na āj ham sinēmā dēkhnē kē liē (kō) jāēm?

Why don't we go to see a film today?

650 Oblique infinitive + *kā* (negative assertion)

The oblique infinitive is used with *nahīm* and *kā* (~ *kē* ~ *kī*) to make a strong negative assertion. *kā* replaces the sentence verb, and agrees with the subject.

میں جھوٹ نہیں بولنے کا!

māim jhūṭ nahīm bōlnē kā!

I am not going to tell a lie!

سہنگائی ختم نہیں ہونے کی۔

mahingāi xatam nahīm hōnē kī

The rise in prices is never going to stop.

7 COMPOUND VERBS

Verb sequences consisting of VERB ROOT + INFLECTED VERB have been given various designations, including 'compound verbs', 'intensive verbs', 'compound verbal formations' and 'verb sequences'. In this work they are called 'compound verbs'.¹ Non-compound verbs are referred to as 'simple verbs'.

COMPOUND VERBS AND SIMPLE VERBS

701 The structure of compound verb phrases

The form of the first verb in a compound verb sequence is in most cases the verb root (§601). It is called the main verb. The main verb shows the lexical (original or 'dictionary') meaning of the sequence.

The second verb has been given various names, including 'vector verb', 'intensifying verb', 'compound auxiliary', and 'explicator verb'. In this work it is called the 'vector verb'. The vector verb loses its lexical meaning to a greater or lesser extent, but adds a nuance to the meaning of the sequence. It functions as the sentence verb, that is, it is inflected to show tense and agreement.

SIMPLE VERB	سونا	<i>sōnā</i> , to sleep
COMPOUND VERB	سو جانا	<i>sō jānā</i> , to fall asleep
SIMPLE VERB	پڑھنا	<i>paṛhnā</i> , to read
COMPOUND VERB	پڑھ دینا	<i>paṛh dēnā</i> , to read to someone

While one may generalize about the type of nuance contributed by individual vector verbs, the contribution of a vector verb is also affected by the meaning of the main verb. Sometimes the meaning of the compound verb sequence cannot be deduced from the meaning of the main verb and the force of the vector verb, but must be looked up in a dictionary or discovered from usage.

In some cases a compound has become more or less relexicalized, that is, the compound has a new unitary definition which is distinct from the meaning of the simple verb, and cannot be predicted from its components.

¹ Verb sequences consisting of a noun or adjective plus an inflected verb are referred to as 'denominative verbs' (§607).

Relexicalized compounds

SIMPLE VERB	مارنا	mārnā, to beat
COMPOUND VERB	مار ڈالنا	mār ḍālā, to kill
SIMPLE VERB	لینا	lēnā, to take
COMPOUND VERB	لے جانا	lē jānā, to take away

The class of Urdu vector verbs is small. The nine vector verbs discussed in this chapter cover most compound sequences occurring in texts. For further information, the student may consult the references given in the bibliography.

702 The difference between compound and simple verbs

A simple verb shows only that an action or event takes place. Compound verbs are *nuanced*. They show the unfolding of an action, or provide contextual information. The difference is comparable to the difference between an outline drawing, and a drawing in which the figures are shaded.

Simple verb (*hōnā*)

جب موسم ٹھنڈا ہوا تو پرندے اڑ گئے۔
jab mausam ṭhaṇḍā hūā, tō parindē uṛ gāē
When the weather became cold, the birds flew away.

Compound verb (*hō jānā*)

جنوری میں موسم ٹھنڈا ہو گیا۔
janvarī mēm mausam ṭhaṇḍā hō gayā
In January the weather became cold.

In the above set, the simple verb *hūā* shows only that the weather changed. The compound verb *hō gayā* allows visualization of the cooling process.

Simple verb (*paṛhnā*)

کیا آپ نے خط پڑھا؟ — جی ہاں میں نے پڑھا۔
kyā āp nē xat paṛhā?—jī hām, main nē paṛhā
Did you read the letter?—Yes, I read it.

Compound verbs (*paṛh lēnā, paṛh dēnā*)

میں نے خط پڑھ لیا۔
main nē xat paṛh liyā
I finished reading the letter (to myself).

میں نے وہ خط اماں کو پڑھ دیا۔
main nē vo xat ammām kō paṛh diyā
I read that letter (completely) to mother.

In the first example in the above set, *paṛhā* shows only that the letter has been read. The compound examples show that the process of reading the letter has been completed; in addition, *paṛh liyā* shows that the speaker read it for himself, whereas *paṛh diyā* shows that he has communicated it to another person (by reading it aloud).

The following quotations from Prem Chand's *Gōdān* illustrates how compound verbs add nuances to events, whereas simple verbs merely show the occurrence of the event.

گوہر نے ناؤ ڈبا دی۔
gōbar nē nāō ḍubā dī
Gobar sank the boat.

گوہر نے نہیں ڈبائی۔ ڈبائی اُسی نے۔
gōbar nē nahīm ḍubāī. ḍubāī usī nē
Gobar didn't sink it; she is the one who sank it.

کسی نے ڈبائی ہو، اب ڈوب ہی گئی۔
kisī nē ḍubāī hō, ab tō ḍūb hī gāī
Whoever sank it, now it has really gone down.

The simple verb *ḍubāī*, 'sank' is used when the question concerns only who has caused the sinking (a metaphor for a misfortune). But when the context of the sinking comes into focus, compound verbs are used. *ḍubā dī* (compound with the vector *dēnā*) implies a completed action which begins with Gobar and affects the external environment. *ḍūb ... gāī* (compound with the vector *jānā*) unfolds the event of sinking, from the initial stage where it could possibly have been prevented, to the final stage where it sank beneath the water.

INTRANSITIVE VECTOR VERBS

Intransitive main verbs usually occur with vector verbs which are also intransitive. The most frequent intransitive vector verb is **jānā**. **paṛnā**, **nikalnā**, **baiṭhnā** and **uṭhnā** are also common. When both verbs are intransitive, the compound sequence is intransitive, and the vector verb agrees with the subject in gender and number.

703 The vector verb **jānā**

جانا **jānā** (which as a sentence verb means 'to go') shows the unfolding of a transition from one state to a second state. It occurs with verbs of motion and stative verbs; verbs which cannot show completable actions do not occur with **jānā**.

jānā cannot be used as a vector verb with the main verb **jānā**:

WRONG جا جانا **jā jā jānā**

بیٹھ جائیے!

baiṭh jāiyē!

Please take your seat! (Why are you still standing?)

Compare

بیٹھئے

baiṭhiē

Please sit (down). (a routine request)

بات ایک دن کھلنی تھی، آخر کھل ہی گئی۔

bāt ēk din khulnī thī, āxir khul hī gayī

The matter had to come out (be opened) some day; finally it *did* come out.

میں نے بستر بچھا دیا اور لیٹ گیا۔

maim nē bistar bichā diyā aur lēṭ gayā

I spread out the bedding and lay down. (transition)

سامان ہوائی اڈے پر رہ گیا۔

sāmān havāī aḍḍē par rah gayā

The luggage was left behind in the airport.

704 The vector verb **paṛnā**

پڑنا **paṛnā** (which as a sentence verb means 'to fall', 'to befall') shows something which happens involuntarily, suddenly, unexpectedly, or something one is unable to prevent. **paṛnā** occurs only with main verbs which can show sudden actions or

events, and does not occur with stative verbs.

کتے کے بھونکتے ہی بچی رو پڑی۔

kuttē kē bbaumktē hī baccī rō paṛī

As soon as the dog barked the little girl burst into tears.

لڑکا چلتی ریل گاڑی سے گر پڑا۔

laṛkā calṭī rēl gārī sē gir paṛā

The boy fell off the moving train.

جب ابا جان فوت ہوئے، گھر کی ذمہ داری میرے سر پر آ پڑی۔

jab abbā jān faut hūē, ghar kī zimmē dārī mērē sir par ā paṛī

When Daddy died, responsibility for the household fell (inevitably) on me.

705 The vector verb **nikalnā**

نکلنا **nikalnā** (which as a sentence verb means 'to come out', 'to emerge'), shows suddenness or unexpectedness, but also motion out or away.

کھلے ہوئے پھاٹک میں سے کتا بھاگ نکلا۔

khulē hūē pbāṭak mēm sē kuttā bhāg niklā

The dog scooted away through the open gate.

چوبیا پلنگ کے نیچے سے آنکلی۔

cūhiyā palang kē nicē sē ā niklī

The mouse suddenly popped out from under the bed.

NOTE: Some have analysed **ā** in the preceding verb sequence as a short absolute (conjunctive participle with deleted **kar**); however if **kar** is added to the sequence, the meaning changes: the element of suddenness is lost.

چوبیا پلنگ کے نیچے سے آکر نکلی۔

cūhiyā palang kē nicē sē ā kar niklī

Coming out from under the bed, the mouse emerged.

706 The vector verb **uṭhnā**

اُٹھنا **uṭhnā** (which as a sentence verb means 'to rise', 'to get up') connotes an action which happens suddenly, and it intensifies the main verb. It often occurs with verbs like 'speak', 'cry', 'scream', etc. It occurs only with main verbs which can be intensified, and does not occur with stative verbs. If it is used with a transitive main verb, the main verb cannot take an object, and the sequence is treated as intransitive.

درد اتنا تھا کہ بچی رو اُٹھی۔

dard itnā thā ke baccī rō uṭhī

The pain was so severe that the little girl burst into a wail.

دیکھو شور نہ مچانا۔ نہیں تو سارا گاؤں جاگ اُٹھے گا۔

dēkhō, śōr na macānā. nahīm tō sārā gāōm jāg uṭhē gā ... (Prem Chand, *Gōdān*)

Look, don't make noises, otherwise the whole village will wake up ...

قاضی یہ سن کر چیخ اُٹھا۔

qāzī ye sun kar cīx uṭhā

When the judge heard it, he let out a yell. (Narang, *Readings*)

707 The vector verb *baiṭhnā*

baiṭhnā (which as a sentence verb means 'to sit') shows an impulsive or involuntary action, and may imply that the speaker disapproves of the action. It may describe an irremediable mistake. The vector *baiṭhnā* is an exception to the rule that intransitive main verbs usually occur with intransitive vector verbs. *baiṭhnā* occurs most frequently with transitive main verbs.

ملازم مالک سے لڑ بیٹھا، اور نوکری گئی۔

mulāzim mālik sē laṛ baiṭhā, aur naukarī gāī

The employee quarrelled with the boss, and lost his job (lit. The job went).

TRANSITIVE VECTOR VERBS

Normally, transitive verb roots are used with vector verbs which are also transitive. The most common transitive vector verbs are: *dēnā*, and *lēnā*. *ḍālnā* and *rakhnā* also occur. When both verbs are transitive, the compound sequence is transitive; in perfective tenses, the subject takes *nē* (§510), and the vector verb agrees with a nominative direct object in gender and number.

708 The vector verb *dēnā*

dēnā (which as a sentence verb means 'to give') shows the completion of an action, an action which is done for someone else, directed away from the self, or which affects the external environment. In request forms, use of the compound with *dēnā* makes a request slightly more polite.

ایک شیش محل بنا دو گے... مجھے بہت سا سونا چاندی دے دو گے؟

ēk śīś mahal banā dō gē... mujhē bahut sā sōnā cāndī dē dō gē?

Will you build a crystal palace ... will you give me a lot of gold and silver?

(Narang, *Readings*)

یہ پرانے کاغذ پھینک دو۔

ye purānē kāyaz phēmk dō

Throw these old papers away. (direction away from the self)

میں نے لفافہ تمہارے ہٹوے میں رکھ دیا ہے۔

maim nē lifāfa tumhārē ḥṭvē mēm rakh diyā hai

I have put the envelope in your bag. (I have done it for you.)

dēnā is used idiomatically with causatives:

موقع پا کر اُس نے بھی سنا دی۔

mauqā pā kar us nē bhī sunā dī

He also took the opportunity to give (him) a piece of his mind.

اُن کی باتوں کو بھلا دینا اتنا آسان نہیں۔

un kī bātōm kō bhulā dēnā itnā āsān nahīm

It is not so easy to put out of mind what he said.

709 The vector verb *lēnā*

lēnā (which as a sentence verb means 'to take') shows the completion of an action, an action done for the self, on the self, directed towards the self, or coming from the external environment and affecting the self.

میں نے لفافہ اپنے ہٹوے میں رکھ لیا۔

maim nē lifāfa apnē ḥṭvē mēm rakh liyā

I put the envelope in my bag. (I did it for myself.)

آپ کتاب رکھ لیجئے

āp kitāb rakh lijiē

You please keep the book.

Compare

کتاب رکھئے

kitāb rakhiē

Please put the book down.

وہ واپس آکر اپنی کتاب لے لیں گے۔
 vo vāpas ā kar apnī kitāb lē lēh gē
 After he returns he *will take back* his book.

710 The vector verb *ḍālnā*

ڈالنا *ḍālnā* (which as a sentence verb means 'to put', 'to pour') shows intensity, urgency, completeness, or even violence.

بچوں نے برف کا آدمی بنا ڈالا۔
 baccōm nē baraf kā ādmī banā ḍālā
 The children *made* a snowman (when they got the chance).

اس موضوع پر میں نے ساری کتابیں پڑھ ڈالی ہیں۔
 is mauzū par main nē sārī kitābēn parh ḍālī haiṃ
 On this subject, I *have read* all the books I could find.

پولیس والے نہ آتے تو ڈاکو اُسے مار ڈالتے۔
 pōlis vālē na ātē tō ḍākū usē mār ḍāltē
 (If) the police had not come, the bandits *would have killed* him.

711 The vector verb *rakhnā*

رکھنا *rakhnā* (which as a sentence verb means 'to put', 'to place') occurs with the main verbs *dēnā* and *lēnā*, meaning 'to give/take (as a loan)', and with other semantically appropriate main verbs showing an action performed beforehand.

اُس نے اپنا مکان ہمیں دے رکھا ہے۔
 us nē apnā makān hamēn dē rakhā hai
 He has *given* us his house (allowed us to use it).

میں نے نسیم کو جو رقم دے رکھی ہے، وہ جلد لوٹا دے گا۔
 main nē nasīm kō jō raqm dē rakhi hai, vo jald lauṭā dē gā
 Nasim will soon return the amount which I *have loaned* (him).

نسیم نے مجھ سے دو ہزار روپے لے رکھے ہیں۔
 nasīm nē mujh sē dō hazār rupaē lē rakhē haiṃ
 Nasim *has borrowed* two thousand rupees from me.

فاطمہ نے کیا اچھی ساڑی پہن رکھی تھی۔
 fātima nē kyā acchī sāṛī pahn rakhi thī
 What a fine sari Fatima *was wearing*.

مظاہرین کو روکنے کے لئے پولیس نے عمارت کے گرد گھیرا ڈال رکھا تھا۔
 muzāhirīn kō rōknē kē liē pōlis nē imārat kē gird ghērā ḍāl rakhā thā
 In order to stop the demonstrators, the police *set up* a barricade around the building.

MIXED TRANSITIVITY IN COMPOUND VERBS

Although intransitive main verbs usually occur with intransitive vectors, and transitive main verbs usually occur with transitive vectors, there are exceptions to this rule. The resulting sequences are *always treated as intransitive* (the vector verb agrees with the subject even if it is transitive as a sentence verb).

712 Transitive main verbs with intransitive vectors

The combination of transitive main verbs with intransitive vectors occurs most often with the vectors *jānā* and *baiṭhā*, but there are other combinations, which can be found in a comprehensive dictionary.

لے جانا	<i>lē jānā</i> , to take away
لے چلنا	<i>lē calnā</i> , to take someone somewhere
کھا جانا	<i>khā jānā</i> , to eat up
کر جانا	<i>kar jānā</i> , to accomplish
کر بیٹھنا	<i>kar baiṭhā</i> , to do as a blunder
کر گزرنا	<i>kar guzarnā</i> , to do (in spite of obstacles)
سیکھ جانا	<i>sīkh jānā</i> , to learn (quickly)

یاسمین کو بھی ساتھ لے چلو تو اچھا ہو۔
 yāsmīn kō bhī sāth lē calō tō acchā hō
 It would be better if you also *take* Yasmin along.

اس میں تو جان ڈالے گا تو یہ سب کو کھا جائے گا۔
 is mēm tū jān ḍālē gā tō ye sab kō khā jāē gā
 If you put life into it, it *will eat up* everyone. (Narang, Readings)

کیا (وہ) کسی سے مار پیٹ کر بیٹھا؟
 kyā (vo) kisī sē mār pīṭ kar baiṭhā?
 Did he go and *get into* a fight with someone? (Prem Chand, Gōdān)

وہ نشہ کرنے کے لئے کچھ بھی کر گزرتا ہے -
 vo naśa karnē kē liē kuch bhī kar guzartā hai
 In order to get high, he (an addict) will do anything at all.

طالب علم اردو ایک ہی سال میں سیکھ گئے -
 tālib ilm urdū ek hī sāl mēm sikh gaē
 The students learned Urdu in only a year.

713 Intransitive main verbs with transitive vectors

The combination of intransitive main verbs with transitive vectors occurs mainly with the vector *dēnā*. The three intransitive main verbs which compound with *dēnā* are *calnā*, *hamśnā* and *rōnā*:

چل دینا *cal dēnā*, to set off, depart, leave
 ہنس دینا *hamś dēnā*, to burst into laughter
 رو دینا *rō dēnā*, to burst into tears

NOTE: even though *dēnā*, the vector verb, is transitive, the subject does not take *nē* in past tenses.

ریل گاڑی چل دی -
 rēl gārī cal dī
 The train departed.

لطیفہ سن کر میں ہنس دیا -
 latīfa sun kar main hamś diyā
 On hearing the joke, I laughed.

RESTRICTIONS ON OCCURRENCE OF COMPOUND VERBS

714 Constructions based on the verb root or infinitive

Compound verbs are not used with the following:

Continuous tenses (VERB ROOT + *rahā hai*, *rahā thā*, etc., §614)
 VERB ROOT + *saknā* (§618)
 VERB ROOT + *cuknā* (§620)
 OBLIQUE INFINITIVE + *lagnā* (§647)

EXCEPTION: compounds which have been relexicalized sometimes occur with *saknā*, if the simple form does not express the equivalent meaning. But the usage is uncommon.

نوکر مصروف تھا، سامان نہیں لے جا سکا -
 naukār masrūf thā, sāmān nahīm lē jā sakā
 The servant was busy (and) couldn't take away the things.

715 Participial constructions

Compounds rarely occur in participial constructions, including the conjunctive participle (§612).

EXCEPTION: compounds which have been relexicalized sometimes occur in participial constructions, as the simple form would mean something else. But the usage is not common.

نوکر نے سامان لے جاتے ہوئے کہا ...
 naukār nē sāmān lē jāte hūē kahā ...
 Taking away the things, the servant said ...

نوکر نے کپڑے لے جا کر دھو دیے
 naukār nē kaprē lē jā kar dhō diyē
 The servant took away the clothes and washed them.

716 Passive constructions

Compounds of transitive main verbs and the vector verb *dēnā* are occasionally passivized (§634), but it is uncommon for compounds to occur in the passive.

لٹافہ آپ کے ہتھوے میں رکھ دیا گیا ہے -
 lifāfa āp kē batvē mēm rakh diyā gaya hai
 The envelope has been put in your bag.

717 Negative sentences

Compound verbs are rarely used in negative sentences.

کیا آپ نے یہ کام کر لیا ہے؟
 kyā āp nē ye kām kar liyā hai?
 Have you done this work?

جی ہاں میں نے کر لیا ہے -
 jī hām, main nē kar liyā hai
 Yes, I have done (it).

جی نہیں میں نے نہیں کیا۔
jī nahīm, main nē nahīm kiya
 No, I haven't done (it).

Exceptions

(a) Compounds which have been relexicalized occasionally occur with negatives, as the simple form would mean something else. However it is not common.

کیا نوکر سامان لے گیا؟ — نہیں لے گیا، مصروف تھا۔
kyā naukār sāmān lē gayā?—nahīm lē gayā, masrūf thā
 Did the servant take away the things?—He didn't take them away; he was busy.

(b) When *kahīm* is used with the negative to express apprehension (§425), compounds do occur. The compound is usually split apart, with the negative coming between the main verb and the vector verb.

اتنا بھاری صندوق اوپر نہ رکھو، کہیں گر نہ جائے!
itnā bhārī sandūq ūpar na rakhō, kahīm gir na jāe!
 Don't put such a heavy box up (on a rack) lest it fall!

کہیں ڈاکو ہمیں مار نہ ڈالیں۔
kahīm dākū hamēn mār na ḍālēn
 I only hope the bandits don't kill us.

Compounds also occur in clauses beginning with *jab tak* + NEGATIVE (§1114). However, such sentences are not really negative; in the following sentence, the entire phrase *jab tak* + NEGATIVE means 'until', 'unless'. The negative comes between the main verb and the vector verb.

جب تک آپ قرض چکا نہ دیں وہ یہیں دھرنا دے گا۔
jab tak āp qarṣ cukā na dēn, vo yahīm dharmā dē gā
 Until you return the loan, he will sit right here in protest.

Use of a compound in a negative sentence may show CONTRADICTION. Again, the compound is split apart, and the negative particle (sometimes accompanied by *tō*) comes between the main verb and the vector verb.

میں آپ کی عینک توڑ تو نہیں دوں گا۔
main āp kī ainak tōṛ tō nahīm dūm gā
 I'm not going to break your glasses (you seem to think I will).

PERFECTIVE PARTICIPLES AS MAIN VERBS

Occasionally the perfective participle (§604) occurs as the main verb in a compound verb sequence instead of the root.

718 Nominative perfective participles as main verbs

Two very common examples of compounds with perfective participles as main verbs are *calā jānā*, 'to leave' and *calā ānā*, 'to come', which have been relexicalized. Both the participle and the vector verb agree with the subject.

اکرم سارا کام کر کے چلا گیا۔
akram sārā kām kar kē calā gayā
 Akram left after doing all the work.

یہ آپ کا گھر ہے، جب جی چاہے یہاں چلے آئیے۔
ye āp kā ghar hai, jab jī cāhē yahām calē āiyē
 This is your house; come here whenever you like.

The nominative perfect participle occurs with other verbs of motion:

قلى بھاگا گیا اور سامان لے آیا۔
qulī bhāgā gayā aur sāmān lē āyā
 The porter ran and brought the luggage.

719 Oblique perfective participles as main verbs

When the perfective participle occurs in the masculine oblique singular case, the participle shows (a) continuation or progression, often with the vector verb *jānā*; (b) intensification of the verb, and/or (c) imminence.

Continuation/progression

احمد نے ہی ہم کو روکے رکھا۔
ahmad nē hī ham kō rōkē rakhā
 It is Ahmad who delayed us.

—*rōkē rakhā* shows continuation of the action. *rōk rakhā* does not occur.

وہ بے بسی سے صادق کی طرف دیکھے جا رہا تھا۔
vo bē basī sē sādiq kī taraf dēkhē jā rahā thā
 He went on looking helplessly at Sadiq.

نمبر گھمائے جائیے، کبھی تو ملے گا۔
nambar ghūmāē jāiyē, kabhī tō milē gā
 Do go on dialling the number; you will get it sometime.

Intensification

میں تم سے کہہ دیتا ہوں ...
maim tum sē kahē dētā hūm ...
 I warn you ...
 —*kahē dēnā* means 'to warn', whereas *kah dēnā* would mean 'to tell'.

Imminence

میں آپ کو اس الماری میں چھپائے دیتی ہوں۔
maim āp kō is almārī mēm chupāē dētī hūm
 I will hide you in this wardrobe right away. (Narang, Readings)

DENOMINATIVE VERBS IN COMPOUND VERB SEQUENCES (720)

Denominative verbs (verb sequences consisting of a noun or adjective plus an inflected verb, §607), may occur in compound verb sequences, especially with the most common vectors *dēnā*, *lēnā* and *jānā*. It is impossible to formulate rules to predict the occurrence of individual denominative verbs with individual vectors, as the semantics of each individual denominative verb must be considered. Actual usage should be learned as it is encountered.

خورشید نے تینوں آدمیوں میں پیسے تقسیم کر دیے۔
xūrsīd nē tīnōm ādmiyōm mēm paisē taqsīm kar diyē
 Khurshid divided the money among all three men.

خورشید نے پیسوں کا حساب کر لیا۔
xūrsīd nē paisōm kā hisāb kar liyā
 Khurshid made an account of the money (and kept it).

لوگ چوک میں جمع ہو گئے۔
lōg cauk mēm jama hō gāē
 People gathered in the square.

8 INTRANSITIVE, TRANSITIVE AND CAUSATIVE VERBS

INTRANSITIVE AND TRANSITIVE VERBS

801 The difference between transitive and intransitive verbs

Transitive verbs are verbs which may take objects. The object may be deleted, but can still be inferred, or 'understood'. Intransitive verbs do not take objects. The focus in the sentence also differs. In transitive sentences, the focus is on what the doer does. In intransitive sentences, the focus is on the result of what is done.

English translations of Urdu sentences are not reliable as a guide to whether an Urdu verb is transitive or not, because English verbs may often be used both transitively and intransitively, depending on the context (*This shop sells apples* versus *Apples are selling well* now). Compare the following Urdu sentences:

سلیم کا بازو ٹوٹ گیا۔ (> ٹوٹنا)
salīm kā bāzū ṭūṭ gayā (< *ṭūṭnā*, to be broken)
 Salim broke his arm (lit. Salim's arm broke).

زاہد نے سلیم کو مارا اور اُس کا بازو توڑ دیا۔ (> توڑنا)
zāhid nē salīm kō mārā aur us kā bāzū ṭōṛ diyā (< *ṭōṛnā*, to break (something))
 Zahid hit Salim and broke his arm.

English passives are sometimes needed to translate Urdu intransitives:

چمچ گر گیا۔ (> گرنا)
camca gir gayā (< *girnā*, to fall)
 The spoon fell; the spoon was dropped.

تاج محل بڑی محنت سے بنا۔ (> بننا)
tāj mahal baṛī mehnat sē banā (< *bannā*, to be built)
 The Taj Mahal was built with great effort.

Unintentional actions are expressed in Urdu with intransitives. The instrument of the action occurs in a postpositional phrase with *sē* (§512):

بچے سے چمچہ گر گیا۔ (> گرنا)
baccē sē camca gir gayā (< *girnā*, to fall)
The baby dropped the spoon (accidentally).

A transitive verb (with a subject taking *nē*) would express intentional action:

بچے نے چمچہ گرا دیا۔ (> گرانا)
baccē nē camca girā diyā (< *girānā*, to drop, let fall)
The baby dropped the spoon (deliberately).

802 Agreement of verbs

Intransitive verbs agree with the subject of the sentence, whatever the tense of the verb. Transitive verbs agree with the subject only in non-perfective tenses. In perfective tenses, the subject of transitive verbs is followed by the postposition *nē* (§510). The verb agrees with a nominative direct object (see §629 for a detailed discussion). All causative verbs are considered transitive with respect to subject-verb agreement, and take the subject with *nē* in perfective tenses.

803 The increment -ā

Transitive and intransitive verbs often occur in pairs which are closely related in both meaning and form. Many transitives are formed from intransitives by adding the increment -ā to the intransitive root (§601) to make a transitive stem. Roots ending in long vowels take the alternate form of the increment, -lā. ¹ Derivation with the increment -ā can be summarized as follows:

(a) The increment may be added to an INTRANSITIVE root to derive a TRANSITIVE stem (§804).

(b) The increment may be added to a TRANSITIVE root to derive a DOUBLE TRANSITIVE stem (§805).

(c) The increment may be added to an INTRANSITIVE or a TRANSITIVE root to derive a DIRECT CAUSATIVE stem (§810).

Transitive and causative stems take infinitival, participial and verbal suffixes just like simple verb roots. They are also found under their own spellings in dictionaries, and not under the intransitive form. (Some dictionaries, however, show indirect causative verbs (§811) under the forms from which they are derived.) For most practical purposes, the transitive or causative stem of a derived verb may be treated and referred to as a verb root.

1 An alternate form of the increment, -ō, occurs in one case: *bhignā* بھيگنا, 'to get wet' → *bhigōnā* بھيگونہ, 'to soak'.

There are also BASIC TRANSITIVE VERBS, which are not derived from intransitives. Some transitive verbs have no related intransitive form, for example, *karnā* کرنا, 'to do', *sunnā* سننا, 'to hear', *parhnā* پڑھنا, 'to read'. In certain other cases, the intransitive form is obviously derived from the transitive, and not vice versa, for example, *sil* سل, 'to be stitched' < *sīnā* سینا, 'to stitch'; *dhul* دھل < *dhōnā* دھونا, 'to wash'.

Illustrative sets of transitive and intransitive verbs are shown below. Please note that there are numerous irregularities in the derivation process, and it is not possible to formulate rules which predict every case. Each pair must be learned individually.

804 Transitives derived with the increment -ā

The increment -ā may be added to an INTRANSITIVE root to derive a TRANSITIVE stem.

Case I

The vowel in the intransitive root is short, and the root ends in a consonant. The increment -ā is simply suffixed to the root of the intransitive verb to form the transitive stem.

بننا ← بننا
bannā, to form, be made → *banānā*, to make

لگنا ← لگانا
lagnā, to stick, be applied → *lagānā*, to apply

چلنا ← چلانا
calnā, to walk, go → *calānā* to run (something), drive

بچنا ← بچانا
bacnā, to escape → *bacānā*, to save

اُٹھنا ← اُٹھانا
uṭhnā, to rise, get up → *uṭhānā* to lift, wake someone

ملنا ← ملانا
milnā, to meet, be available → *milānā*, to connect, mix²

2 *milānā* could also be construed as a double transitive verb in the sentence, *us nē mujh sē hāth milāyā*, 'He shook hands with me.'

اس محلے میں ایک مسجد بن رہی ہے -
is mahallē mēm ēk masjid ban rahī hai
 A mosque is being built in this ward.

مزدوروں نے دن رات کام کر کے مسجد بنائی۔
 mazdūrōn nē dīn rāt kām kar kē masjid banāī
 The labourers worked day and night to build (and built) the mosque.

آج میں بہت سویرے اُٹھا۔
 āj main bahut savērē uṭhā
 I got up very early this morning.

چوکیدار سویا تھا ، میں نے اُسے اُٹھا دیا ۔
caukīdār sōyā thā, main nē usē uthā diyā
 The watchman was asleep; I got him up.

اِتِّفَاق سَے اَرِف صَاحِب مِل گئے۔
 ittifaq sē ārif sāhib mil gāē
 By chance Mr. Arif *met* us (was available).

عارف صاحب سے ملا دیجئے۔
 ārif sāhib sē milā dijiē
 Please connect(me) with Mr. Arif (on the telephone).

اُس نے دودھ اور چینی ملائی۔
us nē dūdh aur cīnī milāī
He mixed milk and sugar.

Case II

The intransitive root vowel is long, and the root ends in a consonant. The root vowel is shortened, and the increment *-ā* is suffixed to form the transitive stem.

سوڪهڻا ← سڪهڻا
sūkhṇā, to dry, dry up → **sukhānā**, to dry (something)

بارش کے بعد زمین سوکھ گئی۔
bāris kē bād zamīn sūkh gāī
After the rain, the soil dried out.

گرمیوں میں دھوپ زمین کو سکھا دیتی ہے -
garmiyōm mēm dhūp zamīn kō sukhā dētī hai
 In the hot season, the sunlight *dries out* the soil.

The verb **bōlnā**, 'to speak', which may take an object, is treated as an intransitive and forms a transitive by shortening the root vowel and adding -ā.

بولنا ← بلانا
bōlnā, to speak → bulānā, to call

نجمہ فارسی بول سکتی ہے۔
Najma fārsī bōl saktī hai
Najma can speak Farsi.

نجمہ آپ کو بلا رہی ہے -
Najma āp kō bulā rahī hai
Najma is calling you.

Case III

The vowel (or final vowel) in the intransitive root is short, and the root ends in a consonant. The increment -ā is infixed or inserted into the verb root of the intransitive verb to form the transitive stem. This lengthens the root vowel and may also change the vowel quality. The final consonant of the root may be softened.

(a) When long \bar{a} is added to short $-a-$, long $\bar{a}-$ results.

کاٹنا ← کاٹنا
katnā, to be cut → **kātnā**, to cut, disconnect

مرنا ← مارنا
marnā, to die → mārṇā, to beat, hit

nikālnā, to come out, emerge → nikālñā, to take out

أُتْرْنَا ← أُتَارْنَا
utarnā, to descend, get out → utārṇā, to bring down, take out

بجلی کٹ گئی۔
bijlī kaṭ gai
The electricity was disconnected.

مستری تار کاٹ رہا ہے۔
mistrī tār kāṭ rahā hai
 The electrician is cutting the wire.

پہلے بس سے بچوں کو اُتارنا ، پھر خود اُترنا -
pahlē bas sē baccōm kō utārnā, phir xud utarnā
 First get the children out of the bus, then get out yourself.

(b) When long -ā is added to short -u-, a long -ō- results. This rule also affects a few verbs with long -ū-.

مڑنا ← موڑنا
murnā, to turn → mōrnā, to turn (something)

کھلنا ← کھولنا
khulnā, to open → khōlnā, to open (something)

رکنا ← روکنا
rukṇā, to stop → rōkṇā, to stop (something)

ٹوٹنا ← توڑنا
ṭūṭnā, to be broken → tōṛnā,³ to break (something)

چھوڑنا ← چھوڑنا
chūṭnā, to be released, depart → chōṛnā, to leave, abandon

گاڑی مڑ رہی ہے -
gāṛī muṛ rahī hai
 The car is turning.

گاڑی بائیں کو موڑ دیجئے -
gāṛī bācīm kō mōṛ dijiē
 Please turn the car left.

دکان دس بجے کھلتی ہے -
dukān das bajē khultī hai
 The shop opens at 10.

دکاندار دس بجے دکان کھولتا ہے -
dukāndār das bajē dukān khōltā hai
 The shopkeeper opens the shop at 10.

(c) When long -ā is added to short -i-, long -ē- results.

بکنا ← بیچنا
biknā, to be sold → bēcṇā, to sell

چھیدنا ← چھیدنا
chidnā, to be pierced → chēdnā, to pierce

3 Both the initial ṭ- of ṭūṭnā and the initial t- of tōṛnā come from an ancient tr-, which has developed in different ways.

میلے میں گھربنا کپڑا بک رہا ہے -
mēlē mēm gharbunā kapṛā bik rahā hai
 At the fair, handloom cloth is being sold.

میلے میں جولا ہے گھربنا کپڑا بیچ رہے ہیں -
mēlē mēm jaulāhē gharbunā kapṛā bēc rahē haim
 At the fair, the weavers are selling handloom cloth.

805 Double transitives derived with the increment -ā

The increment -ā (~ -lā) may be added to some TRANSITIVE roots to derive a DOUBLE TRANSITIVE stem. Double transitive verbs take two objects, a direct object and an indirect object. The transitive roots which make double transitives are semantically reflexive, and occur with the vector verb *lēnā* (§709) when compound.

Case I

The last vowel in the transitive root is short, and the root ends in a consonant. The increment -ā is simply suffixed to the root of the transitive verb to form the double transitive stem. If the transitive root has two short syllables, the vowel in the second syllable is elided.

پڑھنا ← پڑھانا
parḥnā, to read, study → parḥānā, to teach, educate

سننا ← سنانا
sunṇā, to hear, listen to → sunānā, to tell

پکڑنا ← پکڑانا
pakṛnā, to catch → pakṛānā, to give to hold

سمجھنا ← سمجھانا
samajhnā, to understand → samjḥānā, to explain

اُستاد صاحب نے ہمیں اُردو پڑھائی -
ustād sāhib nē hamēm urdū parḥāi
 The teacher taught us Urdu (double transitive).

Compare

میں نے اُردو پڑھی ہے -
māim nē urdū parḥī hai
 I have studied Urdu (transitive).

ناہید نے مجھے خبر سنائی -

nāhid nē mujhē xabar sunāī

Nahid told me the news (double transitive).

Compare

میں نے خبریں سنیں -

maiṁ nē xabarēṁ sunīṁ

I listened to the news (transitive).

Case II

The transitive root vowel is long, and the root ends in a consonant. The root vowel is shortened, and the increment -ā is suffixed to form the double transitive stem.

دیکھنا ← دکھانا

dēkhnā, to see, look at → **dikhānā**, to show

سیکھنا ← سکھانا

sīkhnā, to learn → **sikhānā**, to teach

نسیم نے مجھے تصویر دکھائی -

nasīm nē mujhē tasvīr dikhāī

Nasim showed me the picture (double transitive).

Compare

میں نے تصویر دیکھی -

maiṁ nē tasvīr dēkhī

I looked at the picture (transitive).

اماں بچے کو چلنا سکھا رہی ہے -

ammāṁ baccē kō calnā sikhā rahī hai

The mother is teaching the baby to walk.

Compare

بچا چلنا سیکھ رہا ہے -

bacca calnā sikh rahā hai

The baby is learning to walk.

Case III

This group is the remnant of a formerly larger group of verb roots ending in aspirated voiceless consonants, which took the increment in -lā. **kahnā**, 'to say' is now virtually the only member of the group. It forms a double transitive with -lā, and is translated by an English passive.

کہنا ← کہلانا

kahnā, to say → **kahlānā**, to be called

یہ پہاڑ ہمالیہ کہلاتے ہیں -

ye pahār himālaya kahlātē haiṁ

These mountains are called the Himalayas.

806 Transitivity with compound verbs

When compound verbs are used, transitive verbs usually take transitive vector verbs, and intransitive verbs usually take intransitive vector verbs (Chapter 7).

807 Transitivity with denominative verbs

Denominative verb phrases, consisting of a noun or adjective plus a verb (§607) often have parallel transitive and intransitive forms made with **karnā** and **hōnā**, respectively.

داخل کرنا — داخل ہونا

dāxil karnā, to enrol — **dāxil hōnā**, to enter, be enrolled

میں نے اپنے بیٹے کو اس سکول میں داخل کیا ہے -

maiṁ nē apnē bēṭē kō is skūl mēm dāxil kiyā hai

I have entered my son in this school.

میرا بیٹا اس سال سکول میں داخل ہوا ہے -

mērā bēṭā is sāl skūl mēm dāxil huā hai

My son has entered school this year.

جمع کرنا — جمع ہونا

jamā karnā, to collect — **jamā hōnā**, to gather, accumulate

اُس نے جلسے میں بہت لوگ جمع کر لیے -

us nē jalsē mēm bahut lōg jamā kar liyē

He collected many people in the public meeting.

لوگ چوک میں جمع ہو گئے -

lōg cauk mēm jamā hō gaē

People gathered in the square.

808 Verbs which function both intransitively and transitively

Some verbs function both transitively and intransitively.

بدلنا badalnā

بھرنا bharnā

badalnā, 'to change' and bharnā, 'to fill' are intransitive when there is no object, and transitive when there is. When they function as transitives, they take subjects with the postposition *nē* in perfective tenses. The addition of an intransitive or transitive vector verb often makes their status explicit.

منیر نے بہت دنوں سے کپڑے نہیں بدلے۔
munir nē bahut dinōm sē kapṛē nahīm badlē
Munir hasn't changed his clothes for days (transitive).

موسم بدل گیا ہے۔
mausam badal gayā hai
The weather has changed (intransitive, intransitive vector verb).

میں نے بستر کی چادر بدل دی۔
main nē bistar kī cādar badal dī
I changed the cover on the bed (transitive, transitive vector verb).

میں نے بالٹی میں پانی بھر لیا۔
main nē bālṭī mēh pānī hhar liyā
I filled the bucket with water (transitive, transitive vector verb).

بالٹی پانی سے بھر گئی۔
bālṭī pānī sē bhar gayī
The bucket filled up with water (intransitive, intransitive vector verb).

809 Exceptions: transitives without *nē*, intransitives with *nē*Transitives which do not take *nē*

There are a few verbs which may take objects, but which do not take subjects with *nē* in perfective tenses.

لے آنا lē ānā, to bring

لانا lānā, to bring

لے جانا lē jānā, to take away

بھولنا bhūlnā, to forget

ملنا milnā, to meet

بولنا bōlnā, to speak, say

The compound verbs lē ānā and lē jānā have the intransitive verb ānā, 'to come' as their vector verb, therefore they do not take *nē*.

نوکر چائے دانی لے گیا۔
naukar cāḍdānī lē gayā
The servant took away the teapot.

وہ ملاقات کا وقت بھول گیا۔
vo mulāqāt kā vaqt bhūl gayā
He forgot the time of the appointment.

میں سچ بولا۔
main sac bōlā
I spoke the truth.

سمجھنا samajhnā

samajhnā, 'to understand' is transitive, but may occur either with or without *nē* in perfective tenses:

وہ میری بات نہیں سمجھا۔ اُس نے میری بات نہیں سمجھی
vo mēhī bāt nahīm samjhā ~ us nē mēhī bāt nahīm samjhī
He didn't understand what I mean.

The addition of a transitive or intransitive vector verb to samajhnā forces the choice, and contributes different nuances of meaning:

میں آپ کی بات سمجھ گیا ہوں۔
main āp kī bāt samajh gayā hūm
I follow your point.

میں نے بات سمجھ لی۔
main nē bāt samajh lī
I have understood the matter (and will probably deal with it).

The idioms dikhāi dēnā, 'to be seen', 'to be visible' and sunāi dēnā, 'to be heard', 'to be audible' do not take *nē* even though dēnā is a transitive verb. (dikhāi and sunāi are nominal forms meaning 'coming into view' and 'hearing', respectively. They are translated with English passives.)

مشین کا شور دور تک سنائی دیا۔

mašin kā šōr dūr tak sunāī diyā

The noise of the machine could be heard a long way.

Intransitives which take *nē*

A few intransitive verbs may take *nē*:⁴

تھوکنا	thūknā, to spit
جھانکنا	jhāṁknā, to peep
موتنا	mūtnā, to urinate
کھٹکھٹانا	khaṭkhaṭānā, to knock

In some cases the presence of a direct object or quasi-direct object in the deep structure may explain the phenomenon.

(دروازہ) کھٹکھٹانا	(darvāzā) khaṭkhaṭānā, to knock (on) a door
(اندن) جھانکنا	(andar) jhāṁknā, to peep inside

CAUSATIVE VERBS

Causatives describe the causation of a state or action, sometimes by means of an instrument or intermediary agent (a noun or pronoun followed by *sē* سے, *kē* کے, or *kē hāth* ہاتھ کے). The instrument is however not always mentioned. Causative verbs may be divided into direct causatives and indirect causatives.

DIRECT CAUSATIVES are derived by adding the increment -ā (لا -lā) to an INTRANSITIVE or a TRANSITIVE ROOT.

INDIRECT CAUSATIVES are formed by prefixing -v- to the increment to make -vā (وا -lvā) (§811). When the instrument is mentioned, the indirect causative is the preferred form.

If a transitive verb already contains the increment -ā (because it is itself derived), then the increment cannot be added again. Such verbs have only the indirect causative in -vā.

4 Some scholars include additional items in this list, such as *chūṁknā* چھینکنا, 'to sneeze', or *cillānā* چلانا, 'to shout'. This reflects differing usages in various dialects of Urdu.

810 Direct causatives derived with the increment -ā

Case I

The vowel in the intransitive root is short, and the root ends in a consonant. The increment -ā is simply suffixed to the intransitive root to form the direct causative stem. If no intransitive exists, the suffix is added to the transitive root. Occasionally a shortened form of the transitive stem (rather than the intransitive root) is the basic form.

Sometimes there is not much difference in meaning between direct causatives and derived transitives. For example, the verb *girānā* گرانا (from *girnā* گرنا, 'to fall') can be construed as 'to let fall' (direct causative) and 'to drop' (transitive).

کٹنا ← کٹانا

kaṭnā, to be cut → kaṭānā, to have cut

کرنا ← کرانا

karnā, to do → karānā, to have done

توڑنا ← توڑانا

tōṛnā, to break (tr.) → tuṛānā, to get broken, break loose

زمیندار نے فصل کٹا لی۔

zamindār nē fasal kaṭā lī

The landlord got the harvest cut.

گائے نے رسی توڑا لی۔

gāē nē rassī tuṛā lī

The cow broke the rope.

Case II

The intransitive root vowel is long, and the root ends in a consonant. The root vowel is shortened, and the increment -ā is suffixed to form the direct causative stem.

ڈوبنا ← ڈوبانا

ḍūbnā, to sink → ḍubānā, to sink something, drown someone

بھاگنا ← بھاگانا

bhāgnā, to run away → bhagānā, to chase away, disperse

بیٹھنا ← بیٹھانا

baiṭhnā, to sit → biṭhānā, to seat, cause to sit

کسی نے ڈبائی ہو، اب ڈوب ہی گئی۔

kisī nē ḍubāī hō, ab tō ḍub hī gai

Whoever sank it, now it has really gone down. (Prem Chand, Gōdan)

پولیس والوں نے بھیڑ کو بھاگ دیا۔ کچھ بھاگے، مگر کچھ لڑنے لگے۔

pōlis vālōn nē bhīṛ kō bhagā diyā. kuch bhāgē, magar kuch larnē lagē

The police dispersed the crowd. Some ran away, but some started to fight.

Case III

The intransitive or transitive root ends in a long vowel. The root vowel is shortened, and the variant form of the increment, -lā لا, is suffixed to form the causative stem.⁵

پینا ← پلانا

pīnā, to drink → pilānā, to give to drink

رونا ← رلانا

rōnā, to cry (int.) → rulānā, to make cry

سونا ← سلانا

sōnā, to sleep (int.) → sulānā, to put to sleep

دینا ← دلانا

dēnā, to give (tr.) → dilānā, to have given

This rule also predicts direct causatives from the following transitives:

سینا ← سلانا

sīnā, to stitch, sew → silānā, to get (something) stitched

دھونا ← دھلانا

dhōnā, to wash → dhulānā, to have (something) washed

مان نے بچے کو سلا دیا۔

mān nē baccē kō sulā diyā

The mother put the baby to sleep.

5 Two irregular verbs are: *chūnā* چھونا, 'to touch' (tr.) which forms the causative *chuvānā* چھوانا, 'to cause to be touched'; and *khānā* کھانا, 'to eat' which forms the causative *khilānā* کھلانا, 'to feed', 'give to eat' (perhaps on the analogy of *pīnā* - *pilānā*).

منی رو رہی ہے، کس نے رلایا ہے؟

munnī rō rahī hai, kis nē rulāyā hai?

Munni is crying; who has made her cry?

میں نے قمیص سلائی ہے۔

māim nē qamīs silāī hai

I have got the shirt stitched.

مانگنے والے کو ایک روپیہ دلا دو۔

māngnē vālē kō ēk rūpaya dilā dō

Have someone give the beggar a rupee.

811 Indirect causatives formed with the increment -vā

If the increment وا (-vā) is substituted for the increment لا (-lā), a INDIRECT CAUSATIVE stem is derived. In other respects, the rules for deriving the indirect causative are the same as those for deriving the direct causative (§810).

Indirect causatives express the causation of a transitive action through an instrument or intermediary agent (a noun or pronoun followed by سے *sē*, *kē* *zariē* کے ذریعے, or *kē hāth* کے ہاتھ). The subject makes the instrument do something to, on or for the object. The instrument may be omitted, but is still implied. English translations must take context into account, and will vary.

Indirect causatives can be made for most Urdu verbs, and some dictionaries do not show them separately, but under the basic form from which they are derived. Indirect causatives cannot be made for intransitives which do not have derived transitives, such as *ānā*, 'to come', *jānā*, 'to go' and *rahnā*, 'to remain'.

Sometimes there is not much difference in meaning between indirect causatives and direct causatives. For example, the causatives *silānā* سلانا and *silvānā* سلوانا both mean 'to get (something) stitched'. In other cases, there is a clear difference; for example, *ḍubānā* ڈبانا means 'to sink something', 'to let or make sink'; *ḍubvānā* ڈبوانا means 'to have (someone) sink something'.

Case I, intransitive root

بننا	bannā, to be made
بنوانا	banvānā, to cause to make, get made
بکنا	biknā, to be sold
بکوانا	bikvānā, to cause to sell, get sold

Case I, transitive root

کرنا	karnā, to do
کروانا	karvānā, to cause to do, get done
توڑنا	tōrnā, to break
تڑوانا	tuṛvānā, to cause to break

Case II, intransitive root

ڈوبنا	ḍūbnā, to sink
ڈبوانا	ḍubvānā, to cause to sink
بیٹھنا	baiṭhnā, to sit
بٹھوانا	biṭhvānā, to cause to seat

Case III, Intransitive root

سونا	sōnā, to sleep
سلوانا	sulvānā, to cause to put to sleep

Case III, transitive root

دینا	dēnā, to give
دلوانا	dilvānā, to cause to give

Case IV, causatives of double transitives

دیکھنا	dēkhnā, to see, look at
دکھوانا	dikhvānā, to cause to show
پڑھنا	paṛhnā, to read, study
پڑھوانا	paṛhvānā, to cause to read

بادشاہ نے مزدوروں سے قلعہ بنوایا -
bādsāh nē mazdūrōm sē qila banvāyā
The emperor had the fort built by the labourers.

ہم باغیچہ مالی سے صاف کرواتے ہیں -
ham bāyica mālī sē sāf karvātē haiṁ
We have the garden cleaned by the gardener.

مہمانوں کو بٹھوا دیجئے
mehmānōm kō biṭhvā dījiē
Please have the guests seated.

یہ خط اکرم کے ہاتھ بھجوا دوں گی -
ye xat akram kē bāth bhijvā dūm gī
I will send this letter with Akram.

مانگنے والے کو چوکیدار کے ہاتھ ایک روپیہ دلوا دو -
māngnē vālē kō caukidār kē bāth ēk rūpiya dilvā dō
Have the watchman give the beggar a rupee.

Causatives of double transitives can take an instrument and up to two objects.

اُستاد نے بچے سے جماعت کو کہانی سنوائی -
ustād nē baccē sē jamāat kō kahānī sunvāi
The teacher made the child tell the story to the class.

Compare بچے نے جماعت کو پوری کہانی سنائی -
baccē nē jamāat kō pūrī kahānī sunāi
The child told the whole story to the class.

عارف صاحب نے سراج سے ہمیں پرانا قلعہ دکھوایا -
ārif sāhib nē sirāj sē hamēm purānā qilā dikhvāyā
Mr. Arif had Siraj show us the old fort.

Compare سراج نے ہمیں پرانا قلعہ دکھایا -
sirāj nē hamēm purānā qilā dikhāyā
Siraj showed us the old fort.

When causatives are taken into account, most verbs make sets of three:

ملنا - ملانا - ملوانا

milnā-milānā-milvānā

to meet, be available-to join, connect, mix-to have (someone) join, connect

اتفاق سے عارف صاحب مل گئے۔

ittifaq sē ārif sāhib mil gāē

By chance Mr. Arif met us (was available).

عارف صاحب سے ملا دیجئے۔

ārif sāhib sē milā dījiē

Please connect me with Mr. Arif.

میں آپریٹر کے ذریعے آپ کو عارف صاحب سے ملواؤں گی۔

main āprēṭar kē zariē āp kō ārif sāhib sē milvāūñ gī

I will have the switchboard connect you with Mr. Arif.

Some verbs make sets of four:

کٹنا - کٹانا - کٹنا - کٹوانا

kaṭnā-kāṭnā-kaṭānā-kaṭvānā

to be cut-to cut-to get cut-to have (someone) cut

فصل کٹ گئی۔

fasal kaṭ gāi

The harvest was cut.

کسان فصل کاٹ رہے ہیں۔

kisān fasal kāṭ rahē haiñ

The farmers are cutting the harvest.

زمیندار نے فصل کٹا لی۔

zamīndār nē fasal kaṭā lī

The landlord got the harvest cut.

زمیندار نے فصل مزدوروں سے کٹوا لی۔

zamīndār nē mazdūrōñ sē fasal kaṭvā lī

The landlord got the harvest cut by the labourers.

812 Causative denominative verbs

Denominative verb phrases consisting of a noun or adjective plus the verb *karnā*, 'to do' (§607) change transitives to causatives by substituting the causative, *karānā*, 'to cause to be done' or the indirect causative, *karvānā*, 'to cause to do'.

سیاستدان نے لوگ جمع کرائے۔

siyāsatdān nē lōg jamā karāē

The politician got (a lot of) people collected.

سیاستدان نے کارکنوں سے لوگ جمع کروائے۔

siyāsatdān nē kārkunōñ sē lōg jamā karvāē

The politician got the workers to collect the people.

آخر میں نے اپنا بیٹا اس سکول میں داخل کرایا۔

āxir main nē apnā bēṭā is skūl mēm dāxīl karāyā

At last I got my son entered in this school.

آخر میں نے سفارش کے ذریعے اپنا بیٹا اس سکول میں داخل کروایا۔

āxir main nē sifāriś kē zariē apnā bēṭā is skūl mēm dāxīl karvāyā

At last I got my son entered in this school by means of intercession.

813 Causative verbs in requests

Causative verbs are sometimes used in requests to soften them, by implying a higher status to the addressee.

یہ چار جوڑے سلوا دیجئے۔

ye cār jōṛē silvā dījiē

Please get these four suits stitched.

The speaker hopes to influence a busy tailor to do a big job quickly, so flatters the tailor by implying that he has assistants to do the stitching.

ذرا یہ کام جلدی کروا دیجئے۔

zarā ye kām jaldī karvā dījiē

Please get this work done quickly.

The addressee will do the work himself; the speaker is simply softening the request.

9 PARTICIPLES AS QUALIFIERS

Imperfective and perfective participles may be used adjectivally and adverbially. Matching forms of the perfective participle of *hōnā* (*hūā ~ hūē ~ hūī*) are often added to make participial phrases. For the forms of the imperfective participle, see §603; for the perfective participle, see §604. When participles are used as qualifiers, they are inflected like adjectives, and the feminine plural forms are not used.

کرتا ہوا -- کرتی ہوئی -- کرتے ہوئے
kartā hūā ~ kartī hūī ~ kartē hūē, doing

کیا ہوا -- کی ہوئی -- کیے ہوئے
kiyā hūā ~ kī hūī ~ kiyē hūē, done

Conjunctive participles (§612) may be used adverbially (§913).

IMPERFECTIVE PARTICIPLES

The imperfective participle describes actions or states which are incomplete (and often continuing) at the time shown by the main verb.

901 Adjectival use of imperfective participles

An imperfective participle may modify a noun like an adjective. Adjectival participles agree with the noun in number and gender, and usually occur in phrases with *hūā* (~ *hūē ~ hūī*). Preceding a noun, adjectival participles are used attributively (§306).

کانپتی ہوئی عورت رونے لگی -
kānpṭī hūī aurat rōnē lagī
The shivering woman began to cry.

Compare بوڑھی عورت رونے لگی -
būṛhī aurat rōnē lagī
The old woman began to cry.

گرتی ہوئی دیواروں کو ایک دھکا اور دو -
girtī hūī dīvārōm kō ēk dhakkā aur dō
Give another push to the falling walls.

Compare پرانی دیواروں کو ایک دھکا اور دو -
purānī dīvārōm kō ēk dhakkā aur dō
Give another push to the old walls.

آپ کو چلتی بس پر چڑھنا نہیں چاہئے تھا -
āp kō calṭī has par caṛhnā nahīm cāhiē thā
You should not have tried to get on the moving bus.

Following a noun, adjectival participles are used predicatively (§306).

ذاکر گیت گاتا ہوا نہا رہا تھا - ذاکر بھاگتا ہوا جا رہا تھا -
zākir gīt gātā hūā nahā rahā thā *zākir bhāgtā hūā jā rahā thā*
Singing a song, Zakir was bathing. Zakir was going along at a run.

902 Adverbial use of imperfective participles

An imperfective participle (usually in phrases with inflected *hūā*) may add a context to the main verb, or show the simultaneity of the two actions, like an adverb. Adverbial participles are masculine oblique singular.

ذاکر گیت گاتے ہوئے نہا رہا تھا -
zākir gīt gātē hūē nahā rahā thā
Zakir was singing a song as he bathed.

ذاکر گیت گاتے ہوئے چل رہا تھا -
zākir gīt gātē hūē cal rahā thā
Zakir was singing a song as he walked.

An adverbial participle may precede the subject, if it is given more prominence than the main verb.

بھاگتے ہوئے چور سیڑھیوں سے گر پڑا -
bhāgtē hūē cōr sīṛhiyōm sē gir paṛā
While fleeing, the thief fell down the stairs. (adverbial participle)

Compare: بھاگتا ہوا چور سیڑھیوں سے گر پڑا -
bhāgtā hūā cōr sīṛhiyōm sē gir paṛā
The fleeing thief fell down the stairs. (adjectival participle)

If the main verb is transitive and the tense is perfective, the subject takes **nē** and the participle is always masculine oblique singular.

ذاکر نے ہنستے ہوئے ہم کو خبر سنائی۔
zākir nē haṁstē hūē ham kō xabar sunāī
Smiling, Zakir told us the news.

کتے نے بھونکتے ہوئے حملہ کیا۔
kuttē nē bhaunktē hūē hamla kiyā
Barking, the dog attacked.

903 Imperfective participle + **vaqt**, 'while (verb)-ing'

The construction: IMPERFECTIVE PARTICIPLE + **vaqt** (-tē **vaqt**) shows an action or event which occurs simultaneously with the action or event of the main verb. The participle is oblique, and **hūā** (~ **hūē** ~ **hūī**) is not used.

امتحان دیتے وقت نہ بائیں طرف دیکھنا نہ دائیں طرف۔
imtiḥān dētē vaqt na bāīn taraf dēkhnā na dāīn taraf
While writing the examination, do not look left nor right.

منیر کے جاتے وقت اکرم خدا حافظ کہنے نہیں آیا۔
munīr kē jātē vaqt akram xudā hāfiz kahnē nahīm āyā
When Munir was leaving, Akram didn't come to say goodbye.

904 Imperfective participle + **hī**, 'as soon as (verb)'

The construction: IMPERFECTIVE PARTICIPLE + **hī** (-tē **hī**) shows an action or event which occurs immediately prior to the action or event of the main verb. The participle is oblique, and **hūā** (~ **hūē** ~ **hūī**) is not used.

وہ لندن پہنچتے ہی آپ کو فون کرے گا۔
vo landan pahunchtē hī āp kō fōn karē gā
He will call you as soon as he reaches London.

If the (human) subject of the participle is not the subject of the main verb, it will be possessive, and will be followed by **kē**.

حامد کے دروازہ کھولتے ہی وہ اٹھ بیٹھی۔
hāmid kē darvāza khōltē hī vo uṭh baiṭhī
As soon as Hamid opened the door, she jumped up.

905 Repeated imperfective participles

Repeated imperfective participles show continuing or repeated action which culminates in the action or event of the main verb. **hūā** (~ **hūē** ~ **hūī**) is not used. The participles are usually masculine oblique singular, especially in the Urdu of Delhi, however (a) if both participle and main verb have the same subject and (b) the subject is in the nominative case, the participle may agree with the subject. If the verb is a verb of motion, the participles may also agree with the subject when preceding it (see the last example in this section).

میں سمجھاتی سمجھاتی تھک گئی ہوں۔
mairn samjhātī samjhātī thak gai hūm
I have got tired of explaining (it) again and again.

میں نے سمجھاتے سمجھاتے اُسے منا لیا۔
mairn nē samjhātē samjhātē usē manā liyā
I persuaded him by explaining (it) again and again.

سمجھاتے سمجھاتے میں تھک گئی ہوں۔
samjhātē samjhātē mairn thak gai hūm
I have got tired of explaining (it) again and again.

لکھتے لکھتے وہ ادیب بن گیا۔
likhtē likhtē vo adīb ban gayā
By writing regularly, he became a writer.

وہ لکھتے لکھتے ادیب بن گیا۔
vo likhtē likhtē adīb ban gayā
He became a writer by writing regularly.

Repeated oblique imperfective participles may show an action that is not fully accomplished.

وہ گرتے گرتے بچی۔
vo girtē girtē bacī
She nearly fell (but someone caught her).

ڈاکو بھاگتے بھاگتے پکڑا گیا۔
ḍākū bhāgtē bhāgtē pakṛā gayā
The robber was caught while attempting to flee.

Two different, but semantically related words may occur as repeated imperfective participles.

بچی چیختی چلاتی اندر آ گئی۔

baccī cīxtī cillātī andar ā gai

The little girl came inside *screaming and yelling*.

چیختی چلاتی بچی اندر آ گئی۔

cīxtī cillātī baccī andar ā gai

Screaming and yelling, the little girl came inside.

906 Imperfective participles used as nouns

Adjectives may be used as nouns (§319), and the same is true of participles, although it is not common. Imperfective participles as nouns show an (uncompleted) condition of an omitted noun.

شور مچاتے ہوئے کو چپ کرانا پڑا۔

śōr macātē hūē kō cup karānā parā

The noisemaking (person) had to be told to be quiet.

The more usual way of expressing the above would be:

شور مچانے والے کو چپ کرانا پڑا۔

śōr macānē vālē kō cup karānā parā

The noisemaker had to be told to be quiet.

PERFECTIVE PARTICIPLES

The perfective participle is a verbal adjective. It describes (a) completed actions or processes which result in the condition of the subject or object at the time shown by the main verb, (b) actions completed prior to the action shown by the main verb. Compare the imperfective and perfective participles in the following sets.

Imperfective participle

گرتی ہوئی دیواریں

girtī hūī divārēm

falling walls

پولیس والوں نے گھر جلتا ہوا پایا۔

pōlīs vālōm nē ghar jaltā hūā pāyā

The police found the house *on fire*.

Perfective participle

گری ہوئی دیواریں

giri hūī divārēm

toppled walls

پولیس واسوں نے گھر جلا ہوا پایا۔

pōlīs vālōm nē ghar jalā hūā pāyā

The police found the house *burned down*.

907 Adjectival use of perfective participles

A perfective participle may modify a noun like an adjective. Adjectival participles agree with the noun in number and gender, and usually occur in phrases with hūā ~ hūē ~ hūī. Preceding a noun, adjectival participles are used attributively (§306).

پھٹی ہوئی مرزئی

phaṭī hūī mirzāī

a torn quilted coat

محبت سے بھرے ہوئے لفظ

mahabbat sē bharē hūē lafz

words filled with love

زمین پر گرے ہوئے تمام کاغذ ہٹا دیجئے۔

zamīn par girē hūē tamām kāy az haṭā dījīē

Please remove all the papers (that have) fallen on the floor.

Following a noun, adjectival participles are used predicatively (§306). If two participles occur in the phrase, hūā is dropped.

(a) Qualifying the subject, the participle agrees with it in gender and number.

مرزئی پھٹی ہوئی تھی۔

mirzāī phaṭī hūī thī

The quilted coat was torn.

Compare

مرزئی پرانی تھی۔

mirzāī purānī thī

The quilted coat was old.

آپ کچھ تھکے ہوئے نظر آ رہے ہیں۔

āp kuch thakē hūē nazar ā rahē hairm

You look rather tired.

(b) Qualifying the object, the participle agrees with objects which are in the nominative case (§109). If the object is marked by kō, the participle is masculine singular by default.

آپ نے الماری کھلی (ہوئی) کیوں چھوڑی تھی؟
 āp nē almārī khulī (hūī) kyōm chōṛī thī?
 Why did you leave the cupboard open?

دروازہ کھلا (ہوا) پا کر چوکیدار نے گھنٹی بجائی۔
 darvāzā khulā (hūā) pā kar caukīdār nē ghanṭī bajāī
 Finding the door open, the watchman rang the bell.

ان چوڑیوں کو چھپا ہوا پا کر میں بھونچکی رہ گئی۔
 in cūṛiyōm kō chupā hūā pā kar main bhaunṭcakkī rah gai
 Finding these bangles hidden, I was astonished.

Stative verbs

Perfective participles of STATIVE VERBS show a continuing state (in the same way that stative verbs are used in the immediate past to show states which commenced with an event in the past, and continue into the present (§631)).

وہ سیٹا ہوا پڑھ رہا تھا۔
 vo lēṭā hūā paṛh rahā thā
 He was reading (while) lying down (in a lying position).

سوئے ہوئے کتے کو نہ جگاؤ۔
 sōē hūē kuttē kō na jagāō
 Don't wake a sleeping dog.

908 Adverbial use of perfective participles

The perfective participle may be used conjunctively (§612), to describe an action which precedes the action or state of the main verb. They may qualify the subject or the object; the participle often has an object of its own; in every case, they are masculine oblique singular. *hūē* is usually dropped.

Qualifying the subject

تم یہ تھیلا سیے کہاں جا رہے ہو؟
 tum ye thailā liyē kahām jā rahē hō?
 Where are you going with (lit. taken) this bag?

Compare تم یہ تھیلا لے کر کہاں جا رہے ہو؟
 tum ye thailā lē kar kahām jā rahē hō?
 Where are you going with (lit. having taken) this bag?

Qualifying the object

فقیر نے کتے کو راستے میں لیٹے ہوئے دیکھ کر راستہ بدل لیا۔
 faqīr nē kuttē kō rāstē mēh lēṭē hūē dēkh kar rāsta badal liyā
 The faqir, seeing the dog lying on the path, changed the path.

—In the previous example, the use of the oblique participial phrase *lēṭē hūē* implies that the dog lay down on the path before the faqir arrived.

Contrast the following sentence in which a perfective participle is used predicatively, not conjunctively:

میں نے ایک کتا راستے میں سویا ہوا پایا۔
 main nē ēk kuttā rāstē mēh sōyā hūā pāyā
 I found a dog sleeping on the path.

—which merely describes the condition of the dog.

In the following sentence, the conjunctive perfective participle is used adverbially.

آپ کو یہاں آئے کتنا عرصہ ہو گیا ہے؟
 āp kō yahām āē kitnā arsa hō gayā hai?
 How long has it been since you came here?

The core sentence, to which the phrase *yahām āē* is added, is an impersonal construction with a subject marked by *kō* (§506):

آپ کو کتنا عرصہ ہو گیا ہے؟
 āp kō kitnā arsa hō gayā hai?
 How much time have you passed?

909 Adverbial perfective participles in expressions of time

The perfective participles of *hōnā*, 'to be', *jānā*, 'to go', *rahnā*, 'to remain', *caṛhnā*, 'to rise' and *bītnā*, 'to pass' are used adverbially in expressions of time (see also §1311).

پانچ سال ہوئے اُس کی تعلیم پوری ہوئی تھی۔
 pānc sāl hūē us kī tālīm pūrī hūī thī
 Five years ago (five years having become) his education was completed.

اتنی رات گئے شہر میں گھومنا ٹھیک نہیں۔

itnī rāt gaē śahr mēm ghūmnā ṭhīk nahīm

So late at night (so much night *having gone*), it isn't safe to roam about the city.

مچھیرا کچھ رات رہے اُٹھتا ہے۔

machērā kuch rāt rahē uṭhīā hai

The fisherman gets up very early (some night *having remained*).

تم اتنا دن چڑھے کیوں سوئے ہوئے ہو؟

tum itnā dīn caṛhē kyōm sōē hūē hō?

Why are you asleep so late (so much day *having risen*)?

910 Repeated perfective participles

Perfective participles may be repeated to show continuing action; however, since perfective participles have the aspect of completeness, the semantics of these sequences are less straightforward than with repeated imperfective participles. If the main verb is in a perfective tense and the subject is in the nominative case (i.e., the verb is intransitive), the participles usually agree with the subject in gender and number. In all other cases the participles are masculine oblique singular. *hūā* (~ *hūē* ~ *hūī*) is not used.

Repeated perfective participles of STATIVE VERBS show a continuing state which began with an event in the past.

یہ کھڑی کھڑی اُسے پکارتی رہی۔

ye kharī kharī usē pukārtī rahī

She kept *standing* and calling (him). (Prem Chand, *Gōdān*)

The main verb may show culmination:

یہ سیب پڑے پڑے خراب ہو گئے ہیں۔

ye sēb parē parē xarāb hō gaē haim

These apples *have been lying* around so long they have gone rotten.

Repeated perfective participles of VERBS OF MOTION occur, but are semantically somewhat anomalous, as they show the continuation of a completed action. They suggest motion which is haphazard or frantic.

اکرم بھاگا بھاگا ہمارے گھر آیا۔

akram bhāgā bhāgā hamārē ghar āyā

Akram rushed *frantically* to our house.

اکرم نے بھاگتے بھاگتے بس پکڑ لی۔

akram nē bhāgtē bhāgtē bas pakar li

Akram ran after the bus and caught it (purposefully, to get away).

سب ڈاکٹر کیوں پریشان اور گھبرائے گھبرائے پھرتے ہیں؟

sah ḍākṭar kyōm parēśān aur ghabrāē ghabrāē phirtē haim?

Why are all the doctors running about *worried and panic-stricken*?

Two semantically related perfective participles may be used in the same way as repeated participles, functioning both as adjectives and predicate complements.

پڑھا لکھا آدمی

parhā likhā ādmī

an educated person (read written person)

اُس کی اردو ٹوٹی پھوٹی ہے۔

us kī urdū ṭūṭī phūṭī hai

His Urdu is broken.

The perfective participles of related intransitives and causatives (or transitives and causatives) may be used idiomatically as adjectives.

سلے سلانے کپڑے

silē silāē kaprē

ready-made clothes (< *silnā*, to be stitched + *silānā*, to get stitched)

سنی سنائی بات

sunī sunāī bāt

hearsay (< *sunnā*, to hear + *sunānā*, to tell)

911 Perfective participles used as nouns

Adjectives may be used as nouns (§319), and the same is true of participles, although it is not common.

پڑھے لکھوں کو ایسا کام نہیں کرنا چاہئے۔

parhē likhōm kō aisā kām nahīm karnā cāhiē

Educated (people) shouldn't do such a thing.

پڑھے بغیر تم کامیاب نہیں ہو سکتے۔

parhē bayair tum kāmyāb nahīm hō saktē

Without *studying* you cannot succeed (in the examination).

912 Perfective participles in compound verbs

Perfective participles may occur as main verbs in compound verb sequences (§718-§719).

CONJUNCTIVE PARTICIPLES**913** Conjunctive participles used adverbially

Conjunctive participles describe two actions or events which take place in a sequence (§612). Conjunctive participles may be used adverbially.

وہ گھبرا کر بولا ...

vo *ghabrā kar* bōlā ...

He said anxiously (*having become anxious*) ...

They may also function instrumentally:

وہ پان بیچ کر روزی کماتا ہے

vo *pān bēc kar rōzī kamātā* bai

He earns a living by selling (*having sold*) betel leaf preparation.

914 Repeated roots in conjunctive participles

The root in a conjunctive participle may be repeated (see also §613).

باتیں تو ہنس ہنس کے کر رہے تھے -

bātēn tō *harīs harīs kē kar rahē* thē

He was talking cheerfully (*having smiled-smiled*). (Prem Chand, *Gōdān*)

چلتے ہوئے مڑ مڑ کر وہ ہماری طرف دیکھتی رہی -

caltē hūē *mur mur kar vo hamārī taraf dēkhtī* rahī

While walking, she kept turning around and looking at us time and again.

The conjunctive participles of two different but semantically related words may be used adverbially.

سوچ سمجھ کر بات کریں -

sōc *samajh kar* bāt karēn

You should choose your words carefully (*having thought-understood*).

10 WORD ORDER AND AGREEMENT IN SENTENCES

The following remarks are intended as an overview of Urdu word order and agreement for the student, and not as a comprehensive treatment of Urdu syntax. The subject is also treated in other other sections of this work, to which the reader is referred for information and more examples.

WORD ORDER**1001** Word order in sentences

The basic word order in Urdu sentences is SUBJECT - PREDICATE

گھوڑا + دوڑتا ہے -

ghōṛā + *daurtā* hai

The horse runs.

کتا + بڑا ہے -

kuttā + *barā* hai

The dog is big.

If there is an object, it comes in between the subject and predicate.

گھوڑا چارا کھاتا ہے -

ghōṛā *cārā khātā* hai.

A horse eats fodder.

The unemphatic word order for simple declarative sentences is:

SUBJECT - OBJECT + *kō* - TIME ADVERB - PLACE ADVERB - SIMPLE OBJECT - VERB

ملک صاحب مجھے ہر روز یہاں چائے پلاتے ہیں -

malik *sāhib mujhē har rōz yahām cāē pilātē* hai

Mr. Malik gives me tea to drink here every day.

میں آپ کو کل اُردو بازار میں ایک اچھی دکان دکھاؤں گا -

maiṁ āp *kō kal urdū bāzār mēn ēk acchī dukān dikhāūn* gā

I will show you a good shop in the Urdu Bazaar tomorrow.

An adverb of time is often given prominence by placing it right after the subject, or even first in the sentence. An adverb of place may also be given prominence by moving it forward in the sentence. The order of the subject, object and verb

is rarely changed. If the verb provides the necessary information about the person, number and gender of the speaker, the subject may be omitted.

میں کل آپ کو اُردو بازار میں ایک اچھی دکان دکھاؤں گا۔
main kal āp kō urdū bāzār mēm ēk acchī dukān dikhāūm gā
 Tomorrow I will show you a good shop in the Urdu Bazaar.

کل (میں) آپ کو اُردو بازار میں ایک اچھی دکان دکھاؤں گا۔
kal (main) āp kō urdū bāzār mēm ēk acchī dukān dikhāūm gā
 Tomorrow I will show you a good shop in the Urdu Bazaar.

1002 Objects

Indirect objects marked by **kō** or its alternate forms (§210) precede unmarked direct objects. (See §505 for **kō** with objects.)

بچی نے مہمان کو پھول پیش کیے۔
baccī nē mehmān kō phūl pēś kiye
 The little girl offered flowers to the guest.

شاہد نے اپنی والدہ کو تار بھیجا۔
śāhid nē apnī vālida kō tār bhējā
 Shahid sent a telegram to his mother.

1003 Noun phrases

Adjectives precede nouns which they qualify.

دلچسپ کام
dilcasp kām
 interesting work

Adjectives may be preceded by a modifier, such as **bahut**, **sirf** or **zyāda**.

بہت دلچسپ کام صرف گرم چائے پیو
bahut dilcasp kām sirf garm cāē piō
 very interesting work Drink only hot tea.

In a sequence of adjectives, possessive adjectives precede other adjectives.

آپ کا دلچسپ کام ہمارا بڑا گھر
āp kā dilcasp kām hamārā baṛā ghar
 your interesting work our large house

Numerals, demonstratives and interrogatives follow possessives, but precede other adjectives.

آپ کی وہ بڑی لغت کہاں رکھی ہے؟
āp kī vo baṛī luyāt kahām rakhī hai?
 Where is that big dictionary of yours kept?

میرے دو بڑے بھائی کراچی میں پڑھتے ہیں۔
mērē dō baṛē bhāī karācī mēm paṛhtē haiṁ
 My two elder brothers study in Karachi.

ملک صاحب کا کون سا رشتہ دار کل آیا تھا؟
malik sāhib kā kaun sā rīstēdār kal āyā thā?
 Which of Mr. Malik's relatives came yesterday?

Postpositions (Chapter 5) follow nouns or pronouns, and mark (a) grammatical functions, (b) location, movement or extent in space and time. Whenever a noun is followed by a postposition it occurs in the oblique case (§110). Pronouns also occur in the oblique case before postpositions (§208), except for the first and second person pronouns when preceding the postposition **nē** (§209).

میرے کو بلاؤ۔ اُس کو بلاؤ۔
bairē kō bulāō us kō bulāō
 Call the waiter. Call him.

The adverb **bhī**, 'also' or the emphatic particle **hī** normally follow the postposition (§1106). Adverbs are treated under §1004, below.

خانساماں کو بھی بلاؤ۔ خانساماں کو ہی بلاؤ، میرے کو نہیں۔
xānsāmān kō bhī bulāō xānsāmān kō hī bulāō, bairē kō nahīn
 Call the cook too. Call the cook (emph.), not the waiter.

1004 Adverbs

In simple declarative sentences, adverbs of time, place and manner come between the subject and the predicate. Adverbs of time precede adverbs of place, and adverbs of manner come last before the verb, as do modal adverbs.

میں ہر روز یہاں نہیں کھاتا ہوں۔
main har rōz yahām nahīm khātā hūm
 I don't eat here every day.

Simple objects follow adverbs.

میں ہر روز یہاں چائے پیتا ہوں۔
main har rōz yahām cāē pītā būm
 I drink tea here every day.

In unemphatic sentences, objects followed by **kō** or its alternate forms (§210) precede adverbs of time and place. However the order of adverbs is quite flexible.

ملک صاحب مجھے ہر روز یہاں چائے پلاتے ہیں۔
malik sāhib mujhē har rōz yahām cāē pilātē haiṁ
 Mr. Malik gives me tea to drink here every day.

ہر روز میں یہاں چائے پیتا ہوں۔
har rōz main yahām cāē pītā būm
 Every day I drink tea here.

یہاں میں چائے نہیں پیتا۔
yahām main cāē nahīm pītā
 Here I don't drink tea.

phir (§420) receives prominence in a sentence. It usually precedes an object and may precede the subject. The same is true of adverbs of manner which signal a departure from the usual, such as **pahlē**, 'first', **āxir kār**, 'at last', or **jaldī**, 'quickly'.

میں پہلے خانساماں کو بلاؤں گا، پھر بیرے کو۔
main pahlē xānsāmān kō bulāūn gā, phir bairē kō
 I'll call the cook first, then the waiter.

آخر کار ذاکر کا خط مل ہی گیا۔
āxir kār zākir kā xat mil hī gayā
 At last, Zakir's letter was received.

The adverb **bhī**, 'also' (§418) or the emphatic particle **hī** (§1105) immediately follow the word they refer to.

وہ بھی بادشاہی مسجد دیکھیں گے۔
vo bhī bādśāhī masjid dēkhēm gē
 They too will see the royal mosque.

وہ بادشاہی مسجد بھی دیکھیں گے۔
vo bādśāhī masjid bhī dēkhēm gē
 They will see the royal mosque too.

When a sentence contains two or more adverbs, the adverb of time comes first, followed by the adverb of place, and the adverb of manner or modification. If there is more than one adverb of time, the order is YEAR - MONTH - DAY - HOUR. See §427 for examples.

1005 Negative sentences

Negatives (§417) usually come right before the verb phrase. If the phrase contains the present tense auxiliary **hai** (**haiṁ**, **hūm**, etc.), the auxiliary is often dropped.

وہ پہلے سبزی خور نہیں تھا۔
vo pahlē sabzī xōr nahīm thā
 He was not a vegetarian before.

سبزی خور گوشت نہیں کھاتے۔
sabzī xōr gōšt nahīm khātē
 Vegetarians don't eat meat.

آپ کل یہاں نہ آئیے۔
āp kal yahām na āiyē
 Please don't come here tomorrow.

1006 Interrogative sentences

Interrogative words usually come right before the verb.

یہ کیا ہے؟
ye kyā hai?
 What is this?

دروازے پر کون ہے؟
darvāzē par kaun hai?
 Who is at the door?

آپ چائے کب پیتے ہیں؟
āp cāē kab pītē haiṁ?
 When do you drink tea?

آپ چائے کہاں پیتے ہیں؟
āp cāē kahām pītē haiṁ?
 Where do you drink tea?

Interrogative adverbs may precede direct objects (although not objects marked by **kō**, or subjects).

آپ کب چائے پیتے ہیں؟
āp kab cāē pītē haiṁ?
 When do you drink tea?

The interrogative *kyā*, used to introduce a yes-or-no question (and not in the sense of 'what?'), usually comes at the beginning of the sentence.

کیا آپ سبزی خور ہیں؟

kyā āp sabzī xōr haiṁ?

Are you a vegetarian?

kyā may also come at the end of short questions, like a tag:

آپ سبزی خور ہیں کیا؟

āp sabzī xōr haiṁ kyā?

Aren't you a vegetarian?

See also conditional sentences (§609) and order of clauses in relative-correlative sentences (§1103).

AGREEMENT

1007 Subject-verb agreement

Intransitive verbs agree with subject nouns or pronouns in gender and number (for agreement with transitive verbs, see §1011).

لڑکا دوڑتا ہے	<i>laṛkā daur̥tā hai</i>	The boy runs.
لڑکی دوڑتی ہے	<i>laṛkī daur̥tī hai</i>	The girl runs.
لڑکا دوڑتا تھا	<i>laṛkā daur̥tā thā</i>	The boy used to run.
لڑکے دوڑتے تھے	<i>laṛkē daur̥tē thē</i>	The boys used to run.

1008 Verb phrases

Most verb constructions are phrases consisting of a participle and an auxiliary verb. Participles show gender and number (but not person); masculine participles show number, however feminine participles show plural number only when there is no auxiliary verb (either because it is dropped following a negative (§1005), or because no auxiliary occurs in the construction, as in the irrealis (§622) or simple past (§630)). The present tense auxiliary verb shows number and person, but not gender; the past tense auxiliary verb shows number and gender, but not person (§605-§606). So it would be more accurate to say that verb phrases as a whole (not simply verbs) agree with subjects in gender and number.

Verb phrases with participles and auxiliaries

میں دوڑتا ہوں	<i>mair̥m daur̥tā hūṁ</i>	I (m.) run.
میں دوڑتی ہوں	<i>mair̥m daur̥tī hūṁ</i>	I (f.) run.
تم دوڑتے ہو	<i>tum daur̥tē hō</i>	You (m.) run.
تم دوڑتی ہو	<i>tum daur̥tī hō</i>	You (f.) run.
ہم دوڑتے ہیں	<i>ham daur̥tē haiṁ</i>	We (m.) run.
ہم دوڑتی ہیں	<i>ham daur̥tī haiṁ</i>	We (f.) run.
وہ دوڑتا ہے	<i>vo daur̥tā hai</i>	He runs.
وہ دوڑتی ہے	<i>vo daur̥tī hai</i>	She runs.

Feminine plural participles

ہم نہیں دوڑتیں	<i>ham nahīṁ daur̥tīm</i>	We (f.) don't run.
ہم دوڑیں	<i>ham daur̥īm</i>	We (f.) ran.

1009 Agreement with mixed subjects

If the subject of the sentence is a phrase containing two or more inanimate nouns, the verb agrees with the noun nearest to it.

باغ میں پھول، پودے اور آم کا پیڑ لگا ہوا ہے۔
bāy mēm phūl, paudē aur ām kā pēṛ lagā hūā hai
 Flowers, vegetables and a mango tree are planted in the garden.

If the phrase contains two or more animate nouns, the verb is plural.

کتا اور بلی لڑ رہے تھے۔ میرا بھائی اور بہن کھیل رہے ہیں۔
kuttā aur billī lar̥ rahē thē *mērā bhāī aur bahen khēl rahē haiṁ*
 The dog and cat were fighting. My brother and sister are playing.

1010 Agreement with transitive verbs

Transitive verbs agree with the subject only in imperfective tenses. In perfective tenses, transitive verbs agree with nominative direct objects, and subjects take the postposition *nē*. (See §510, §629 for details and examples.)

Perfective intransitive

گھوڑی دوڑی -
 ghōrī daūrī
 The mare ran.

Perfective transitive

گھوڑی نے چارا کھا لیا ہے -
 ghōrī nē cārā khā liyā hai
 The mare has eaten fodder.

1011 Agreement with impersonal verbs

Impersonal verbs of various types, such as چاہئے *cāhiē*, پسند ہونا *pasand hōnā*, or some uses of ملنا *milnā* or پڑنا *paṛnā*, also agree with the direct object of the sentence. The subject is followed by the postposition کو *kō* or its alternate forms (§210). (See §641 for a discussion of impersonal constructions and §506 for the postposition *kō* marking subjects.)

مجھے پیسہ چاہئے -
 mujhē paisa cāhiē
 I need money.

مجھے دو ہزار روپے چاہئیں -
 mujhē dō hazār rūpae cāhiēm
 I need two thousand rupees.

1012 Mixed transitivity

Mixed transitivity with conjunctive participles

When two separate statements are transformed into a single sentence by means of an conjunctive participle (§612), it may happen that one of the verbs is transitive and the other intransitive. In such a case, the verb in the main clause (usually the second verb) determines the transitivity of the sentence. If the main verb is transitive, the subject of both clauses is followed by *nē* (§510, §629) when the verb is in perfective tenses. If the main verb is intransitive, the entire sentence is treated as intransitive, and *nē* is not used.

میں پڑھ کر گھر گیا -
 main paṛh kar ghar gayā
 Having studied, I went home.

میں نے گھر جا کر پڑھا -
 main nē ghar jā kar paṛhā
 Having gone home, I studied.

Mixed transitivity in compound verbs

In compound verb constructions (Chapter 7) intransitive main verbs usually occur with intransitive vectors, and transitive main verbs with transitive vectors. However, there are exceptions to this rule. The resulting sequences are always treated as intransitive. In other words, both the main verb and the vector verb must be transitive in order for the entire sequence to be treated as transitive. See §712 and §713.

1013 Adjective-noun agreement

Adjectives agree with nouns in gender, number and case (however adjectives have no feminine plural form). See §303-§305.

Nominative

بڑا گھوڑا	barā ghōṛā, (a) big horse
بڑی گھوڑی	barī ghōṛī, (a) big mare
بڑے گھوڑے	barē ghōṛē, big horses

Oblique

بڑے گھوڑے کا	barē ghōṛē kā, of a big horse
بڑے گھوڑوں کا	barē ghōṛōm kā, of big horses

However, only adjectives which have suffixes that inflect to show gender and number (marked adjectives) change to show agreement. Unmarked adjectives do not change. This is discussed in detail in §301-§302.

If two or more nouns are qualified by one adjective, the adjective agrees with the noun nearest to it. See §305.

آپ کی والدہ اور بھائی
 āp kī vālda aur bhāī
 your mother and brother

11 RELATIVE-CORRELATIVE SENTENCES

THE STRUCTURE OF RELATIVE SENTENCES

1101 Relative words and their counterparts

Urdu distinguishes systematically between the categories 'near', 'far', 'interrogative' and 'relative'. An overview of symmetrical sets of words beginning with y-i-a, 'near', v-u, 'far', k (interrogative), and j (relative) is given in Table 11, §309. Table 25, §1102 lists the relative words in the set along with their corresponding 'far' counterparts. The relative words are used in relative clauses, while the 'far' words are used in correlative clauses.

1102 Structure of relative-correlative sentences

Relative-correlative sentences can be considered as transformed from two simpler sentences.

وہ نیک کام کرے گا۔ وہ پھل پائے گا۔
vo nēk kām karē gā. vo phal pāē gā
He does good deeds. He will reap rewards.

→ جو نیک کام کرے گا وہ پھل پائے گا۔
jō nēk kām karē gā vo phal pāē gā
The one who does good deeds will reap rewards.

وہ شخص رشوت کھاتا ہے۔ وہ شخص گناہ کرتا ہے۔
vo šaxs rišvat khātā hai. vo šaxs gunāh kartā hai
That person takes bribes. That person commits a sin.

→ جو شخص رشوت کھاتا ہے وہ شخص گناہ کرتا ہے۔
jō šaxs rišvat khātā hai, vo gunāh kartā hai
The person who takes bribes commits a sin.

In the examples above, the relative word *jō*, 'who' introduces the relative clause. The correlative clause is introduced by *vo*, 'he', 'that' (§201, §202). Formerly there was a group of correlative words beginning with t-, of which the adverb *tab* is one surviving member. (Other surviving members are *tyūm*, which occurs

mainly in compounds with *jūm*, and not as a correlative word (§1120); and *taisā*, which occurs only in a compound with *jaisā* (§1108).) The 'far' words now function as correlative words (and will be referred to as such in this chapter).

Table 25: Relative (j) words and their 'far' (v ~ u) counterparts

	ج RELATIVE	و ~ ا FAR
PRONOUN		
	جو jō, who, which	وہ vo, he/she/it
ADJECTIVE		
	جو jō, who, which	وہ vo, he/she/it
	جیسا jaisā, such as	ویسا vaisā, like that
	جتنا jitnā, as much	اتنا utnā, that much
ADVERB		
	جہاں jahām, where	وہاں vahām, there
	جدھر jidhar, whither	اُدھر udhar, thither
	جب jab, when	تب tab, then
	جوں jūm, as, like	ووں vūm, so (obsolete)
	جس جگہ jis jagah in the place that	اُس جگہ us jagah in that place, there
	جس طرف jis taraf (in) the direction that	اُس طرف us taraf in that direction
	جس وقت jis vaqt at the time that	اُس وقت us vaqt at that time
	جس طرح jis tarah in the way that	اُس طرح us tarah that way

The typical relative sentence is characterized by symmetry of both clauses. The clauses may make two statements about a single subject (relative pronoun), locate two subjects in one place or time (relative adverb) or express a similarity or comparison (relative adjective).

A relative clause with *jō* can often be replaced by a construction of OBLIQUE

INFINITIVE + *vālā* (§645):

نیک کام کرنے والا پھل پائے گا۔

*nēk kām karṇē vālā phal pāē gā**The doer of good deeds will reap rewards.*

رشوت کھانے والا شخص گناہ کرتا ہے۔

*riśvat khāṇē vālā šaxs gunāh kartā hai**The person taking bribes commits a sin.***1103 Order of clauses in relative-correlative sentences**

The relative clause normally precedes the correlative clause in unemphatic speech. However the order of the clauses can be reversed, with a corresponding shift in focus to the first clause.

وہ پھل پائے گا جو نیک کام کرے گا۔

*vo phal pāē gā jō nēk kām karē gā**The one who will reap rewards is he who does good deeds.*

If *jō* is used adjectivally, qualifying a noun (*jō šaxs*) in the unemphatic sentence, the noun remains in the first clause when the order is reversed.

وہ شخص گناہ کرتا ہے جو رشوت کھاتا ہے۔

*vo šaxs gunāh kartā hai jō riśvat khātā hai**That person commits a sin, who takes bribes.*

The relative clause may also be put inside the correlative clause. English speakers may be tempted to do this because it most nearly corresponds to English usage, but it is the least frequent order in Urdu.

وہ شخص جو رشوت کھاتا ہے گناہ کرتا ہے۔

*vo šaxs jō riśvat khātā hai, gunāh kartā hai**The person who takes bribes commits a sin.***1104 Stipulative relative clauses**

In the following example, the relative clause stipulates the thing which fulfils the condition in the correlative clause. The verb is in the subjunctive.

میں ایسا آدمی رکھوں گا جو ایماندار ہو۔

*mairn aisā ādmī rakhūn gā jō imāndār hō**I will hire a man who is honest.***1105 Correlatives specified by *hī***

Correlative words are very often made more specific by the addition of the emphatic particle *hī* (§1205).

جو نیک کام کرے گا وہی پھل پائے گا۔

*jō nēk kām karē gā vahī phal pāē gā**It is the one who does good deeds who will reap rewards.***THE RELATIVE PRONOUN *jō***

A relative-correlative sentence with *jō* is one in which each clause makes a statement about a single subject (identity of subject). The nominative form *jō* is both singular and plural, but there are distinct singular and plural oblique forms.

1106 Nominative form of *jō*

jō may function as a pronoun or adjectivally, qualifying a noun. When *jō* comes first in the sentence, it usually qualifies a noun. When the relative clause comes in second place, or is embedded in the correlative clause, *jō* is more often used pronominally. Examples of sentences with the relative pronoun *jō* are given below and in §1102.

جو بات آپ کہ رہے ہیں وہ بہت اہم ہے۔

*jō bāt āp kah rahē hairn, vo bahut aham hai**The thing (which) you are saying is very important.*

وہ بات بہت اہم ہے جو آپ کہ رہے ہیں۔

*vo bāt bahut aham hai jō āp kah rahē hairn**The thing that is very important is what you are saying.*

jō sometimes links juxtaposed contrasting clauses (see also §1230).

وہ جو دولت مند ہے، غریب آدمی کا دکھ کیا جانے؟

*vo jō daulatmand hai, ḡarīb ādmī kā dukh kyā jānē?**How would he, who is rich, understand the suffering of a poor person?***1107 Oblique and plural forms of *jō***

The oblique and plural forms of *jō* are shown in Table 26, on p. 200. *jō* has a variant oblique plural form which occurs only before *nē*.

Table 26: Oblique and plural forms of jō

	NOMINATIVE	OBLIQUE	+ nē
SINGULAR	جو jō, who, which?	جس jis	جس نے jis nē
PLURAL	جو jō, who, which?	جن jin	جنہوں نے jinhōm nē

Examples

جس بات کا ذکر آپ کر رہے ہیں وہ بہت اہم ہے۔
jis bāt kā zikr āp kar rahē haiṁ, vo bahut aham hai
 The thing (which) you are mentioning is very important.

جس نے یہ کتاب لکھی ہے وہ ماہر تعلیم ہے۔
jis nē ye kitāb likhī hai, vo māhir-e-tālim hai
 The one who has written this book is an expert on education.

جنہوں نے حفاظتی ٹیکہ لگوا یا وہ ٹھیک رہے۔
jinhōm nē hifāzātī ṭika lagvāyā, vo ṭhīk rahē
 Those who got a preventive vaccination remained healthy.

The oblique forms of jō may take the alternate forms of kō (§210).

اُس آدمی کا کیا نام ہے جسے (جس کو) آپ نے بلایا تھا؟
us ādmī kā kyā nām hai, jisē (jis kō) āp nē bulāyā thā?
 What was the name of the person (whom) you invited?

وہ لوگ کتنے بجے آئیں گے جنہیں (جن کو) آپ نے بلایا ہے۔
vo lōg kitnē bajē āēn gē, jinhēm (jin kō) āp nē bulāyā hai?
 When are the people (whom) you invited coming?

jis is the form of jō used in relative adverbial phrases, which are always oblique (see Table 25, §1102):

جس وقت	jis vaqt, at the time that (§1116)
جس جگہ	jis jagah, in the place that (§1110)
جس طرف	jis taraf, (in) the direction that (§1111)
جس طرح	jis tarah, in the way that (§1119)

RELATIVE ADJECTIVES

Relative adjectives express a similarity or comparison between nouns in the relative and correlative clauses. In English they are often translated by words or phrases that describe similarity/comparison: 'such', 'like', 'just like', 'as'. They agree with the noun they qualify.

1108 jaisā

In the nominative case jaisā may be used adjectivally, qualifying a noun ('like', 'similar to') or adverbially, qualifying a verb ('as'). The oblique case, jaisē, is also used adverbially and is described in §1117.

جیسا قالین آپ کے پاس ہے ویسا ہی مجھے چاہئے
jaisā qālīn āp kē pās hai, vaisā hī mujhē cāhiē
 I want a carpet just like the one you have.

جیسا کرو گے ویسا بھرو گے۔
jaisā karō gē, vaisā bharō gē
 As you sow, so shall you reap (as you do, so will you fill).

When jaisā expresses the equivalency of two things ('two of the same') the correlative word (vaisā) may be omitted.

میں آپ کے جیسا قالین چاہتا ہوں۔
main āp kē jaisā qālīn cāhtā hūn¹
 I want a carpet like yours.

وہ بلی شیر جیسی ہے۔
vo billī šēr jaisī hai
 That cat is like a tiger.

jaisā-taisā means 'ordinary' and is a euphemism for 'disgraceful'. Some compounds formed with taisā are used in idioms.

جیسے کا تیسا
jaisē kā taisā
 verbatim, unaltered

جیسے کو تیسا
jaisē kō taisā
 tit for tat

¹ The oblique kē is hard to explain here, but keeps the sentence apart from āp kā jaisā qālīn, which would mean 'a carpet like you'.

جیسے تیسے

jaisē-taisē

by hook or by crook

کمبخت نے جیسے تیسے ویزا لے لیا اور باہر چلا گیا۔

kambaxt nē jaisē taisē vizā lē liyā aur bāhar calā gayā

The wretch got a visa by fair means or foul, and went abroad.

1109 jitnā

jitnā refers to amount or quantity, and is often used in comparisons.

جتی دھوپ پاکستان میں ہوتی ہے، یہاں اتنی نہیں ہوتی۔

jitnī dhūp pākistān mēm hōtī hai, yahān utnī nahīm hōtī

There is not as much sunlight here as there is in Pakistan.

In sentences with jitnā, the correlative clause more often comes in first place.

شہر میں بیروزگاری کی تعداد اتنی نہیں، جتنی دیہات میں ہے۔

śahar mēm bērozgārīm kī tāḍād utnī nahīm, jitnī dēhāt mēm hai

In the city the number of unemployed is not as much as in the countryside.

When the amount or quantity is identical in both clauses, the correlative (utnā) may be omitted.

جتنے ملیں، لے آؤ۔

jitnē milēm, lē āō

Bring as many as may be available.

RELATIVE ADVERBS OF PLACE

1110 jahām, jis jagah

jahām and jis jagah locate the subjects of the relative and correlative clauses in the same place (symmetry of place). In English this is rendered by words or phrases like: 'where ... there', 'the same place as'.

جہاں صنعتی ترقی ہوتی ہے وہاں بیروزگاری کم ہوتی ہے۔

jahām sanātī taraqqī hōtī hai, vahām bērozgārī kam hōtī hai

Where industrial development exists, there is less unemployment.

The preceding sentence is based on two simple sentences:

وہاں صنعتی ترقی ہوتی ہے۔ وہاں بیروزگاری کم ہوتی ہے۔

vahām sanātī taraqqī hōtī hai. vahām bērozgārī kam hōtī hai

There is industrial development there. There is less unemployment there.

جس جگہ آپ کا نیا مکان ہے اُس جگہ باغ ہے نہ؟

jis jagah āp kā nayā makān hai, us jagah bāy hai na?

There is a park at the same place your new house is, isn't there?

1111 jidhar, jis taraf

jidhar and jis taraf orient the subjects of the relative and correlative clauses in the same direction (symmetry of direction). This can be translated by words or phrases like 'where', 'the same way (as)'.

جدھر آپ جائیں گے (اُدھر) میں بھی آؤں گی۔

jidhar āp jāēm gē (udhar) main bhi āūn gi

I shall go (come) where you may go.

جس طرف سے آئے ہیں، اُس طرف واپس چلیں۔

jis taraf sē āē haiṁ, us taraf vāpas calēm

You should go back the same way you came.

The preceding sentence is based on two simple sentences:

(آپ) اُس طرف سے آئے ہیں۔ (آپ) اُس طرف واپس چلیں۔

(āp) us taraf sē āē haiṁ. (āp) us taraf vāpas calēm

You came from that way. You should go back that way.

RELATIVE ADVERBS OF TIME

1112 jab

Clauses introduced by jab ... tab locate the subjects of the relative and correlative clauses at the same or a close time (symmetry of time).

جب بارش ختم ہوئی تب سب لوگ چلے گئے۔

jab bārīś xatm hūī tab sab lōg calē gāē

When the rain finished, (only then) everybody left.

Clauses introduced by **jab ... tō** often express a relation of temporal sequentiality.

جب بارش ختم ہوئی تو سب لوگ چلے گئے۔
jab bārīś xatm hūī tō sab lōg calē gāē
 When (after) the rain finished, everybody left.

جب ہم پہنچیں گے تو پھاٹک بند ہو چکا ہو گا۔
jab ham pahūncēm gē, tō phāṭak band hō cukā hō gā
 When we arrive, the gate will already be locked.

If the second clause begins with **tō**, **jab** is sometimes deleted in the first clause.

عورت نے باہر آکر دروازہ کھولا تو بڑھئی نے جھک کر سلام کیا۔
aurat nē bāhar ā kar darvāza khōlā tō baṛhāī nē jhuk kar salām kiya
 (When) the woman came out and opened the door, the carpenter bowed and greeted (her). (Narang, Readings)

1113 jab sē, jab tak

The postpositions **sē** and **tak** may be added to **jab** to express duration.

jab sē expresses the duration or extent of time from a specific point ('since').

جب سے حامد شہر گیا تب سے نوکری ڈھونڈ رہا ہے۔
jab sē hāmid šahar gayā, tab sē naukari dhūṛṇḍ rahā hai
 Since Hamid went to the city, (he) has been looking for employment.

The correlative phrase **tah sē** may be omitted, but the sentence is less idiomatic. In that case a pronoun introduces the correlative clause.

جب سے حامد شہر گیا وہ نوکری ڈھونڈ رہا ہے۔
jab sē hāmid šahar gayā, vo naukari dhūṛṇḍ rahā hai
 Ever since Hamid went to the city, he has been looking for employment.

جب سے میرا بیٹا چلا گیا میں گھر میں اکیلی ہوں۔
jab sē mērā bēṭā calā gayā, main ghar mēm akēlī hūm
 Since my son left, I am alone in the house.

jab tak expresses the duration or extent of time till a specific point ('as long as'). The correlative phrase is usually omitted.

جب تک ہم جیتے ہیں، کسی بات کا کھٹکا مت کر۔
jab tak ham jītē haim, kisi bāt kā khaṭkā mat kar
 As long as we're alive, don't be anxious about anything. (Prem Chand, Gōdān)

1114 jab tak + negative, 'until', 'unless'

jab tak + NEGATIVE, 'until', 'unless' introduces a relative subordinate clause. The negative is not translated in English. The verb in the relative phrase normally matches the tense of the verb in the correlative phrase, but may be subjunctive if the correlative verb is in a non-perfective tense.

جب تک حامد کو نوکری نہیں (نہ) ملے گی وہ ڈھونڈتا رہے گا۔
jab tak hāmid kō naukari nahīm (na) milē gi vo dhūṛṇḍtā rahē gā
 Until Hamid gets employment, he will keep looking.
 (As long as Hamid does not get work, he will keep looking.)

جب تک تم مدد نہ کرو میں یہ کام کیسے کر سکتا ہوں؟
jab tak tum madad na karō, main ye kām kaisē kar saktā hūm?
 Unless you help, how can I do this job?

1115 jab ke, 'while'

Followed by the conjunction **ke**, **jab** expresses simultaneity ('while'). Here **jab** has no relative function; **jab ke** is a coordinating conjunction.

شادی میں تاجو ڈھولک بجاتی تھی جب کہ عورتیں گاتی تھیں۔
šādī mēm tājō dhōlak bajātī thī jab ke aurēm gātī thīm
 In the wedding, Tajo played the drum while the women sang.

1116 jis vaqt

Clauses introduced by **jis vaqt ... (us vaqt)** locate the subjects of the relative and correlative clauses at precisely the same time.

جس وقت چوری کا پتہ چلا، اُس وقت چور بھاگ چکا تھا۔
jis vaqt cōrī kā pata calā, us vaqt cōr bhāg cukā thā
 At the time the theft was discovered, the thief had (already) fled.

RELATIVE ADVERBS OF MANNER

Although one might expect relative adverbs of manner to express symmetry of manner, only **jis tarah ... us tarah** clearly shows this. The other relative adverbs of manner, **jaisē** and **jūm**, may show similarity ('as', 'like'), but often they function as simple adverbs of manner or even as conjunctions.

1117 jaisē

The oblique case of jaisā, jaisē, is used alone, without the correlative (vaisā), meaning 'like', 'as'.

جیسے آپ نے کہا ، ہمیں اس کام کو پورا کرنا ہے -
jaisē āp nē kahā, hamēm is kām kō pūrā karnā hai
As you said, we must complete this work.

Used adverbially, with the meaning 'as if', 'as though', a correlative is possible, but here it is not the 'far' vaisā, but the 'near' aisā. Here, jaisē functions as a conjunction and not as a relative word.

وہ ایسے چلایا جیسے کوئی اُسے قتل کر رہا ہے -
vo (aisē) cillāyā, jaisē kōī usē qatl kar rahā hai
He shouted as though someone were killing him.

Compare وہ ایسے چلایا کہ کوئی اُسے قتل کر رہا ہے -
vo aisē cillāyā, ke kōī usē qatl kar rahā hai
He shouted as though someone were killing him.

1118 jaisē hī

jaisē hī may be used (a) as a relative adverb, meaning 'exactly as', or (b) as a conjunction, meaning 'as soon as'. As a relative adverb, it takes the correlative vaisē hī. As a conjunction, it occurs without the correlative.

جمیل جیسے ہی کہیں گے ، تمہیں ویسے ہی کرنا ہے -
jamīl jaisē hī kahēm gē, tumhēm vaisē hī karnā hai
You are to do (it) exactly as Jamil tells you.

جیسے ہی دن نکلا گھوڑے سفید چوہیوں میں بدل گئے -
jaisē hī din niklā, ghōṛē safēd cūhiyōm mēm badal gāē
As soon as the sun rose, the horses changed into white mice.

1119 jis tarah

Clauses introduced by jis tarah ... (us tarah) show actions or states in the relative and correlative clauses which happen in the same manner (symmetry of manner). The correlative word is often followed by the emphatic particle hī.

اُستاد جس طرح سبق پڑھتا تھا ، طالب علم اُسی طرح دوہراتے تھے -
ustād jis tarah sabāq parhātā thā, tālib ilm usī tarah dohrātē thē
The pupils were repeating the lesson exactly as the teacher recited it.

1120 jūm

jūm occurring by itself is obsolete. It occurs followed by hī, and in compounds (jūm tyūm, jūm jūm, jūm kā tyūm). The 'equivalent' force of these compounds is rather weak. The following examples illustrate the meanings of individual compounds.

جیوں ہی رشیدہ وہاں پہنچی وہ فوت ہو گیا -
jyūm hī rašīda vahām pahunccī vo faut hō gayā
As soon as Rashida reached there he passed away.

میں نے اُن کے الفاظ جوں کے ت्यों لکھ لیے -
māim nē un kē alfāz jūm kē tyūm likh liyē
I wrote down his words verbatim (just as they were spoken).

میں نے جوں ت्यों ریل گاڑی کا ٹکٹ لے ہی لیا -
māim nē jūm tyūm rēl gārī kā ṭikaṭ lē hī liyā
Somehow or another I got the train ticket.

jūm jūm collocates with the progressive IMPERFECTIVE PARTICIPLE + jānā construction (§627):

جوں جوں گھر کے قریب آتا گیا ، میرا اندیشہ بڑھتا گیا -
jūm jūm ghar kē qarīb ātā gayā, mērā andēśa barhātā gayā
The closer (more close) I came to home, the more my anxiety grew.

INDEFINITE COMPOUNDS AND REPEATED RELATIVES

1121 Relative words followed by indefinite words, '-ever'

The relative words jō, jahām and jab may be followed by their indefinite counterparts. The indefinite word adds the meaning '-ever'. These indefinite compounds are similar in meaning to relative words followed by bhī (§1122).

jō kōī, 'whoever', 'anyone who'

جو کوئی نیک کام کرے گا پھل پائے گا۔
jō kōī nēk kām karē gā, phal pāē gā
 Whoever does good deeds will reap the reward.

جو کوئی جلدی جانا چاہے اُسے اجازت لینی پڑے گی۔
jō kōī jaldī jānā chāhē, usē ijāzat lēnī parē gī
 Anyone who wants to leave early must get permission.

جس کسی کے پاس دفتر کی چابی ہو، اُسے واپس کر دینی چاہئے۔
jis kisī kē pās daftar kī cābī hō, usē vāpas kar dēnī chāhiē
 Whoever may have a key to the office, (he) should return it.

Modifying a noun, *jō kōī* means 'whatever', 'whichever'.

جو کوئی تجویز میں پیش کرتا ہوں، وہ اعتراض کرتی ہے۔
jō kōī tajvīz maim pēś kartā hūm, vo etirāz kartī hai
 Whatever suggestion I make, she raises an objection.

jō kuch, 'whatever'

جو کچھ میں کرتا ہوں، وہ اعتراض کرتی ہے۔
jō kuch maim kartā hūm, vo etirāz kartī hai
 Whatever I do, she raises an objection.

jahām kahīm, 'wherever', 'everywhere'

جہاں کہیں ہم نے دیکھا برف ہی برف دکھائی دی۔
jahām kahīm ham nē dēkhā baraf hī baraf dikhāī dī
 Everywhere we looked, nothing but snow could be seen.

jab kabhī, 'whenever'

جب کبھی وہ یہاں آتا ہے، وہ ہمارے پاس رہتا ہے۔
jab kabhī vo yahām ātā hai, vo hamārē pās rahtā hai
 Whenever he comes here he stays with us.

1122 Relative words followed by *bhī*, '-ever'

When followed by *bhī*, the relative words *jō*, *jahām*, *jab* and *jaisā*, acquire indefinite meanings: 'whoever', 'wherever', 'no matter where', 'whenever', 'no

matter when', 'however'. These phrases are similar to compounds of relative words followed by indefinite words (§1121), but are slightly more emphatic.

جو بھی نیک کام کرے گا پھل پائے گا۔
jō bhī nēk kām karē gā, phal pāē gā
 Whoever does good deeds will reap the reward.

تم جہاں بھی جاؤ گے کامیاب ہو گے۔
tum jahām bhī jāō gē kāmyāb hō gē
 Wherever you go you will be successful.

جب بھی میں وہاں جاتا ہوں، دودھ نہیں ملتا۔
jab bhī maim vahām jātā hūm, dūdh nahīm miltā
 No matter when I go there, milk is not available.

جیسے بھی (جیسا بھی) آپ چاہیں کر سکتے ہیں۔
jaisē bhī (jaisā bhī) āp chāhēm, kar saktē hairm
 You can do it however you wish.

1123 Repeated relative words

Relative pronouns and adverbs may be repeated. The repetition has distributive force, and is in some cases similar to the use of indefinite compounds (§1121).

جو جو عجائب گھر کی سیر کرنا چاہے، اپنا نام لکھوا دیں۔
jō jō ajāib ghar kī sair karnā chāhēm, apnā nām likhvā dēm
 Those who wish to tour the museum, please sign up (get your name written).

Compare جو کوئی عجائب گھر کی سیر کرنا چاہے...
jō kōī ajāib ghar kī sair karnā chāhēm ...
 Anyone who wishes to tour the museum ...

اُس نے جس جس ملک کا سفر کیا، وہاں کا قومی لباس جمع کر لیا۔
us nē jis jis mulk kā safar kiyā, vahām kā qaumī libās jamā kar liyā
 He collected the national dress from each country to which he travelled.

جہاں جہاں دیکھا گلاب ہی گلاب تھے۔
jahām jahām dēkhā gulāb hī gulāb thē
 Wherever (we) looked, there was nothing but roses.

12 PARTICLES, INTERJECTIONS AND CONJUNCTIONS

PARTICLES

1201 The contrastive emphatic particle *tō*

In main clauses, *tō* emphasizes the preceding noun or verb and contrasts it with something else.

وہ اُردو پڑھے گا۔
vo urdū paṛhē gā
He will study Urdu. (simple statement)

وہ تو اُردو پڑھے گا۔
vo tō urdū paṛhē gā
He will study Urdu. (Contrast: the other students may not.)

وہ اُردو تو پڑھے گا۔
vo urdū tō paṛhē gā
He will study Urdu. (Contrast: he may not study other subjects.)

وہ اُردو پڑھے گا تو لیکن امتحان نہیں دے گا۔
vo urdū paṛhē gā tō lēkin imtīhān nahīm dē gā
He will study Urdu, of course, but he won't take the examination.

Sometimes the use of *tō* in main clauses is a prompt for confirmation.

آپ اچھے تو ہیں؟
āp acchē tō haiṁ?
You are well, I presume?

1202 *tō* introducing result clauses in conditional sentences

tō introduces the result clause of conditional sentences (see §609). *agar*, 'if' may be omitted in the condition clause, but *tō* only rarely, so that many conditional sentences are shown not by *agar*, but by *tō* in the result clause.

اگر فرصت ملی تو (میں) کل آپ کے ساتھ جاؤں گا۔
agar fursat milī tō (maim) kal āp kē sāth jāūm gā
If I get free time, (I) will go with you tomorrow.

کل فرصت ملی تو (میں) آپ کے ساتھ جاؤں گا۔
kal fursat milī tō (maim) āp kē sāth jāūm gā
If I get free time tomorrow, (I) will go with you.

فرصت ملتی تو جاتا۔
fursat milī tō jātā
If I had free time, (I) would go.

1203 *nahīm tō*

The phrase *nahīm tō*, 'otherwise', links a condition clause consisting of an injunction, and a result clause describing the consequences of failure to obey it.

پڑھو نہیں تو ناکام ہو جاؤ گے!
paṛhō, nahīm tō nākām hō jāō gē!
Study, otherwise you will fail!

tō is sometimes omitted:

چپ رہو نہیں مار کھاؤ گے!
cup rahō, nahīm mār khāō gē!
Keep quiet, or you will get a beating!

1204 *tō* introducing correlative clauses

tō may introduce the correlative clause in relative sentences beginning with *jab*. See §1112.

1205 The exclusive emphatic particle *hī*

hī emphasizes the preceding word and excludes something else (which may not be expressed).

احمد قلعہ دیکھنا چاہتا تھا۔
ahmad qila dēkhnā cāhtā thā
Ahmad wanted to see the fort. (simple statement)

احمد ہی قلعہ دیکھنا چاہتا تھا ، ہم تو ہوٹل واپس آنا چاہتے تھے ۔
ahmad hī qila dēkhnā cāhtā thā, ham tō hōṭal wāpas ānā cāhtē thē
It is Ahmad who wanted to see the fort; we wanted to return to the hotel.

احمد قلعہ ہی دیکھنا چاہتا تھا ، بادشاہی مسجد نہیں ۔
ahmad qila hī dēkhnā cāhtā thā, bādsāhī masjid nahīn
Ahmad wanted to see the fort, not the royal mosque.

1206 Sequences of nouns or pronouns + postpositions + hī

If **hī** is added to a noun or pronoun which is followed by a postposition, **hī** usually follows the postposition, but may separate the noun/pronoun and the postposition. This is to some extent a matter of personal style.

احمد نے ہی ہم کو روکے رکھا ۔ احمد ہی نے ہم کو روکے رکھا ۔
ahmad nē hī ham kō rōkē rakhā ahmad hī nē ham kō rōkē rakhā
It is Ahmad who delayed us. It is Ahmad who delayed us.

The pronouns **mairn** and **tū** (which do not take the oblique case before **nē**) may not be separated from **nē** by **hī**.

میں نے ہی یہ کام کیا ۔ تو نے ہی میری مدد کی ۔
mairn nē hī ye kām kiyā tū nē hī mērī madad kī
I'm the one who did this work You are the one who helped me.

The pronouns **āp**, **tum** and **ham** may be separated from **nē** by **hī**. When **tum** and **ham** are oblique, it is preferable however to use the suffixal form of **hī** (§1207).

ہمیں نے دروازہ بند کیا ۔ ہم ہی نے دروازہ بند کیا ۔
hamīn nē darvāza band kiyā ham hī nē darvāza band kiyā
We closed the door (preferred). We closed the door.

1207 hī occurring as a suffix

hī, or its variant forms **ī** ~ **(h)īn**, may occur as a suffix with:

- the oblique forms of all the pronouns except **āp**;
- the nominative forms of **vo** and **ye**;
- the adverbs of time **ab**, **tab**, **kab** and **jab**;
- the adverbs of place **yahān**, **vahān**, **kahān** and **jahān**.

These bound constructions may not be separated by postpositions. Table 27, p. 213 shows the suffixing of **hī** (~ **ī** ~ **(h)īn**) to certain personal pronouns.

Table 28, p. 214 shows the suffixing of **hī** to certain adverbs. Note that when **hī** is suffixed to the interrogative adverbs **kab** and **kahān**, it makes indefinites.

Table 27: Personal pronouns + bound forms of **hī**

	NOMINATIVE + hī	OBLIQUE + hī
SINGULAR		
1st person	(میں ہی) mairn hī, I	مجھی mujhī
2nd person	(تو ہی) tū hī, you	تجھی tujhī
3rd person	وہی vahī, he, she, it	اُسی usī
	یہی yahī, he, she, it	اِسی isī
PLURAL		
1st person	(ہم ہی) ham hī, we	ہمیں hamīn
2nd person	(تم ہی) tum hī, you	تمہیں ~ تمھی tumhīn
	(آپ ہی) āp hī, you	آپ ہی āp hī
3rd person	وہی vahī, they	اُنہیں ~ اُنھی unhīn
	یہی yahī, they	اِنہیں ~ اِنھی inhīn

(Items shown in parentheses: **hī** does not occur as a suffix with this pronoun.)

Examples

میں ہی فیصلہ کروں گا ۔
mairn hī faisalā karūn gā
I'm the one who will make the decision.

مجھی کو فیصلہ کرنا ہے ۔
mujhī kō faisalā karnā hai
I'm the one who has to make the decision.

مجھی پر یہ ذمہ داری ہے ۔
mujhī par ye zimmēdārī hai
This is my responsibility (lit. the responsibility is on me).

اُنہیں کو ماننا پڑے گا ۔
unhīn kō mānnā paṛē gā
They must comply.

آپ ہی کی حفاظت کی بات ہے ۔
āp hī kī hifāzat kī bāt hai
It is a matter of your safety.

Also: آپ کی ہی حفاظت کی بات ہے -
āp kī hī hifāzat kī bāt bai
 It is a matter of your safety.

However, if the alternate forms of **kō** (§210) are used, **hī** occurs as a separate word, not as a suffix.

مجھے ہی یہ فیصلہ کرنا ہے -
mujhē hī ye faisalā karnā bai
 I have to make this decision.

انہیں ہی ماننا پڑے گا -
unhēm hī mānnā parē gā
 They must comply.

Table 28: Adverbs + bound forms of **hī**

اب ab, now	تب tab, then	کب kab, when	جب jab, when
ابھی abhī, right now	تبھی tabhī, just then	کبھی kabhī, ever	جبھی jabhī, as soon as
یہاں yahān, here	وہاں vahān, there	کہاں kahān, where	جہاں jahān, where
یہیں yahīn, right here	وہیں vahīn, right there	کہیں kahīn, somewhere	جہیں jahīn, in the very place where (obsolete)

Examples

کیا آپ نے کبھی اونٹ پر سواری کی؟
kyā āp nē kabhī ūnṭ par savārī kī?
 Have you ever ridden on a camel?

کہیں ایک سونے کا محل ہے -
kahīm ēk sōnē kā mahal hai
 Somewhere there is a golden palace.

آپ کی عینک وہیں میز پر رکھی ہے -
āp kī ainak vahīm mēz par rakhī bai
 Your glasses are (placed) right there on the table.

1208 **kahīm** expressing improbability or apprehension

kahīm may be delexicalized and used with **agar**, or in place of **agar**, to express improbability. **kahīm ... na** expresses apprehension. See §425.

1209 Oblique imperfect participle + **hī**, 'as soon as'

OBLIQUE IMPERFECT PARTICIPLE + **hī** means 'as soon as'. See §904.

1210 **bhī** as inclusive emphatic particle, 'even'

The use of **bhī** as a modal adverb meaning 'also', 'too' is described in §418. Note that whereas **tō** is contrastive and **hī** is exclusive, **bhī** is inclusive.

میں بھی فیصلہ کروں گا -
main bhī faisalā karūn gā
 I'll also make a decision.

Compare میں ہی فیصلہ کروں گا -
main hī faisalā karūn gā
 I'm the one who will make the decision.

میں تو فیصلہ کروں گا (دوسرے کریں نہ کریں) -
main tō faisalā karūn gā (dūsre karēn na karēn)
 I'll make a decision (the others may or may not).

bhī also occurs as an emphatic particle following a noun. It emphasizes the comprehensiveness of the idea expressed in the sentence, and is usually translated as 'even'.

ایسی غریبی میں بھی وہ مایوس نہیں ہوا -
aisī ṡarībī mēm bhī vo māyūs nahīm hūā
 Even in such poverty, he didn't despair.

Following a verb, it emphasizes it and expresses the speaker's impatience or exasperation.

اب چپ کرو بھی!
ab cup karō bhī!
 Now just keep quiet!

1211 Emphatic and concessive phrases ending in **bhī**
bhī may follow **phir**, 'then'; **aur**, 'and'; **tō** (§1201) and **par**, 'on'.

phir bhī, 'even so'

غریبی سخت تھی، پھر بھی وہ مایوس نہیں ہوا۔
ḡarībī saxt thī, phir bhī vo māyūs nahīm hūā
 The poverty was extreme, even so he didn't despair.

aur bhī

Qualifying a noun, **aur bhī** means 'even more'.

اور بھی نقصان
aur bhī nuqsān
 even more damage

Qualifying an adjective, **aur bhī** means 'even ... -er', 'even more'.

اور بھی سخت نقصان
aur bhī saxt nuqsān
 even more severe damage

tō bhī shows contrast and means 'still', 'nevertheless'. It is used like a coordinating conjunction, similar to **phir bhī**.

درد بہت تھا تو بھی وہ نہیں رویا۔
dard bahut thā tō bhī vo nahīm rōyā
 The pain was severe, nevertheless he didn't cry.

1212 **hī nahīm ... bhī** in parallel clauses

Parallel clauses with **hī nahīm** in the first clause and **bhī** in the second clause express an augmentation of the idea in the first clause: 'not only ... but'.

اُس نے خط ہی نہیں بھیجا، فون بھی کیا۔
us nē xat hī nahīm bhējā, fōn bhī kiyā
 He not only sent a letter, but called as well.

1213 Oblique infinitive + **par bhī**, 'despite'

When **bhī** follows a phrase consisting of OBLIQUE INFINITIVE + **par** it shows strong contrast and means 'even after', 'despite'.

پیسے دینے پر بھی یہاں بجلی نہیں ملتی۔
paisē dēnē par bhī yahām bijlī nahīm miltī
 Despite paying money, (we) don't get electricity here.

1214 Indefinite pronouns + **bhī**, 'at all'

bhī is used as an emphatic particle after the indefinite pronouns **kōī** and **kuch**, most commonly in negative sentences.

kōī bhī, 'anyone at all'

یہاں کوئی بھی نہیں آتا۔
yahām kōī bhī nahīm ātā
 No one at all comes here.

kuch bhī, 'anything at all'

یہاں کچھ بھی نہیں ملتا۔
yahām kuch bhī nahīm miltā
 Nothing at all is available here.

کچھ بھی ہو
kuch bhī hō
 Come what may.

1215 Relative words followed by **bhī**, '-ever'

The relative words **jō**, **jahām**, **jab** and **jaisā**, followed by **bhī**, acquire the meanings 'whoever'; 'wherever', 'no matter where'; 'whenever', 'no matter when'; 'however'. See §1122.

1216 The adjectival particle **sā** (~ **sē** ~ **sī**)

Adjectival phrases are also formed by adding the particle **sā** to adjectives, nouns and pronouns. The particle **sā** is discussed in detail in §310.

INTERJECTIONS

1217 Vocative interjections

Vocative interjections include **ō**, **ai**, 'o'; and **arē** (f. **arī**), 'oh', 'hey!'.

او رکشے والے!
ō rikšē vālē!
 Rickshaw driver!

ارے آپ یہاں ، آپ کب دہلی آئے ؟

arē āp yahām, āp kab dehli āē?

Oh, you (are) here! When did you come to Delhi?

1218 Free interjections

Free interjections may stand alone as a sentence, or introduce a sentence. A list of the more common includes *vāh* and *śābās* 'bravo', which express applause; *ō* *hō* 'oh no!', *ū* 'heaven forbid (only in women's speech)' and *hāc* 'alas'.

واہ واہ آپ نے تو کمال کر دیا !

vāh vāh, āp nē tō kamāl kar diyā!

Bravo, you have worked a miracle!

او ہومیں بٹوا بھول گیا !

ō hō, main batvā bhūl gayā!

Oh no, (I) forgot (my) wallet!

ہائے ! اب دادی نہیں رہیں !

hāc! ab dādī nahīm rahīm!

Alas! Grandmother is no more!

Urdu also has many free interjections with religious content, such as *inśāllāh*, 'if God wills' and *bismillāh*, 'in the name of God'. See Chapter 16.

LEADERS AND TAGS

Leaders and tags provide clues about the speaker's mood or intent. Leaders introduce sentences, and are often secondary meanings of common words. They include *kyōm* 'well', *kyōm na* 'how about...', and *acchā* 'oh', 'well'. Tags conclude a sentence and comment on it. Two common tags are *sahī* and *nā*.

1219 The leaders *kyōm* and *kyōm na*

The basic meaning of *kyōm* is 'why?'. As a leader, it asks for the other person's reaction to an idea.

کیوں بیٹی ! تو ہمارے ساتھ دعوت میں جانا پسند کرے گی ؟

kyōm bēṭī! tū hamārē sāth dāvat mēm jānā pasand karē gī?

Well, daughter! Would you like to go to the party with us?

The basic meaning of *kyōm na* is 'why not?'. As a leader, it offers a suggestion.

کیوں نہ آج ہم چڑیا گھر جائیں ؟

kyōm na āj ham cīriyā ghar jāēm?

How about going to the zoo today?

1220 *acchā* introducing sentences

The basic meaning of *acchā* is 'good'. As a leader, it expresses surprise and possibly reproof.

اچھا ! آپ یہاں بیٹھے سو رہے ہیں ! (پڑھنا چاہئے تھا -)

acchā! āp yahām baiṭhē sō rahē haiīm! (paṛhnā cāhiē thā)

Oh! You're sitting here asleep! ((You) should have studied.)

اچھا اچھا ! تو آج آپ کی سالگرہ ہے ! (بتانا چاہئے تھا -)

acchā acchā! tō āj āp kī sālgirah hai! (batānā cāhiē thā)

Well well! Today is your birthday! ((You) should have told (me).)

1221 The concessive tag *sahī*

sahī, 'very well', 'all right' (to be distinguished from *sahīh*, 'right', 'true') is used predicatively and concedes the statement preceding it. In translation the whole sentence must be taken into account.

ایسا ہی سہی -

aisā hī sahī

All right, let it be.

جیسا تم چاہو ویسا سہی -

jaisā tum cāhō vaisā sahī

Very well, as you wish.

عشق مجھ کو نہیں وحشت ہی سہی

میری وحشت تیری شہرت ہی سہی

īśq mujh kō nahīm vahśat hī sahī

mērī vahśat tērī śohrat hī sahī

All right, I am not merely in love, but in a wild frenzy,

At least concede that you owe your fame to my frenzy (Ghālīb)

sahī may be added to *tō*.

وہ آئے گا تو سہی -

vo āē gā tō sahī

He's coming all right (but I don't know when).

1222 The rhetorical tag *nā*

The tag *nā* has two functions.

At the end of a statement, it prompts for a reply:

یہ داستان دلچسپ ہے نا !	آپ آ رہے ہیں نا -
ye dāstān dilcasp hai nā!	āp ā rahē haiṁ nā?
This tale is interesting, isn't it!	You are coming, aren't you?

nā makes courteous questions from courteous formal requests ending in *gā*:

چائے پیجئے گا -	→	چائے پیجئے گا نا -
cāē pījiē gā		cāē pījiē gā nā
Please take tea.		Would you please take tea?

Used at the end of a request, it makes it more insistent:

ہمارے گھر تشریف لائیے نا !	بیٹھو نا ! کیوں اتنی جلدی جا رہے ہو ؟
hamārē ghar taśrif lāiyē nā!	baiṭhō nā! kyōm itnī jaldī jā rahē hō?
Please do come to our house!	Sit down! Why are you leaving so soon?

In requests, *nā* usually corresponds to the *tum*-level of request forms. But see the first sentence in the preceding set, where the formal-polite *taśrif* makes the request respectful, while retaining some of the informality of *nā*.

CONJUNCTIONS

1223 Coordinating conjunctions

Coordinating conjunctions link two words, two phrases or two clauses of equal weight in the sentence.

aur, 'and'

میں اور آپ	ہم نے چائے پی اور پکوڑے کھائے -
mair̄ aur āp	ham nē cāē pī aur pakōrē khāē
I and you	We drank tea and ate fritters.

aur may also be used like an adjective to qualify a noun, meaning 'other', 'more'. It often occurs in a phrase with *kuch*, 'some'.

اور چائے ڈالئے -	کچھ اور کپڑا دکھائیے -
aur cāē ḍālīē	kuch aur kaprā dikhāiyē
Please pour more tea.	Please show me some more cloth.

اور کچھ کپڑا دکھائیے -
aur kuch kaprā dikhāiyē
Please show me some other cloth.

The noun may be omitted, leaving *aur* to stand as the direct object.

اور لاؤں ، بیگم صاحبہ ؟
aur lāūm, bēgam sāhiba?
Shall I bring more, ma'am?

aur may be used like an adverb to qualify an adjective.

اور اچھا کپڑا
aur acchā kaprā
even better cloth

yā, 'or'

آپ چائے پیئیں گے ، یا کافی ؟
āp cāē piēm gē, yā kāfi?
Will you drink tea or coffee?

magar, *lēkin*, 'but'

میں کل آؤں گا مگر (لیکن) جمعے کو نہیں آ سکتا -
mair̄ kal āūm gā magar (lēkin) jumē kō nahim ā saktā
I'll come tomorrow, but I can't come Friday.

balke, 'rather', 'on the contrary'

balke introduces a clause which contrasts with a preceding negative clause.

وہ سُست نہیں بلکہ بہت محنتی ہے -
vo sust nahim balke bahut mehnatī hai
He is not lazy, on the contrary he is very hard-working.

jab ke, 'while', 'when', 'since'

شادی میں تاجو ڈھولک بجاتی تھی جب کہ عورتیں گاتی تھیں -
śādī mēr̄ tājō ḍhōlak bajātī thī jab ke aurēm gātī thīm
In the wedding, Tajo played the drum while the women sang.

جب کہ تجھ بن نہیں کوئی موجود
 پھر یہ ہنگامہ اے خدا کیا ہے
jab ke tujh hin nahīm kōī maujūd
phir ye hangāma ai xudā kyā hai
 Whennobody is present except You
 Then what is this fuss all about, O God (Ghālib)

jaisē hī and jab sē

The relative words *jaisā* and *jab* are used in phrases that are translated by English conjunctions. See §1118 and §1115.

1224 Correlative conjunctions

Correlative conjunctions link two clauses of equal weight. The clauses may be inclusive, asserting two things simultaneously (the 'both ... and' type); or they may be exclusive, presenting two alternatives (the 'either ... or' type).

Inclusive

bhī ... bhī, 'both ... and' links two clauses, usually with omission of the verb in the second clause.

میں بھی جاؤں گا اور آپ بھی (جائیں گے) -
maiṁ bhī jāūṁ gā aur āp bhī (jāēṁ gē)
 Both I and you will go.

خان صاحب سخی بھی ہیں اور مہمان نواز بھی -
xān sāhib saxī bhī haiṁ aur mehmān navāz bhī
 Mr. Khan is both generous and hospitable.

Exclusive

yā ... yā means 'either ... or', 'whether ... or'; *na ... na*, means 'neither ... nor'. They link two clauses, usually with omission of the verb in the second clause.

میں یا دفتر میں ہوں گا یا جلسے میں -
maiṁ yā daftar mēm hūṁ gā yā jalsē mēm
 I will either be in the office or in the meeting.

یہ کام یا میں کروں یا تم کرو، کسی کو تو کرنا ہے -
ye kām yā maiṁ karūṁ yā tum karō, kisī kō tō karnā hai
 Whether I do this work or you do, someone must do it.

وہ نہ دفتر میں ہے نہ جلسے میں -
vo na daftar mēm hai, na jalsē mēm
 He is neither in the office nor in the meeting.

kyā ... kyā links two contrasting adjectives or nouns, which follow a main clause and explicate it.

موت کے سامنے سب برابر ہیں کیا دولت مند کیا غریب -
maut kē sāmnē sah harābar haiṁ, kyā daulatmand, kyā ṡarīb
 In the face of death all are equal, whether rich or poor.

1225 Causal conjunctions

kyōṁke, 'because'

kyōṁke introduces the answer to a question.

کیوں نہیں آئے؟ - کیونکہ بارش ہو رہی تھی -
kyōṁ nahīm āē?—kyōṁke bārīs hō rahī thī
 Why didn't (you) come?—Because it was raining.

cūṁke, 'since', 'because'

When *cūṁke* is used in the causal clause, *is liē* usually introduces the conclusive clause.

چونکہ بارش ہو رہی تھی، اس لئے وہ نہیں آئے -
cūṁke bārīs hō rahī thī, is liē vo nahīm āē
 Since it's raining, they haven't come.

cunāṁce, 'so', 'therefore'

پل ٹوٹ گیا، چنانچہ بس نہیں آ سکتی -
pul ṡūṡ gayā, cunāṁce has nahīm ā saktī
 The bridge broke, so the bus can't come.

1226 Concessive conjunctions

agarce, 'although', 'even though'

When **agarce** introduces concessive clauses, **phir hī**, 'nevertheless' usually introduces the conclusion, but is often not translated. The concessive clause stands first in the sentence.

اگرچہ سردی آگئی ہے پھر بھی پنکھے چل رہے ہیں۔
agarce sardī ā gaī hai phir hī pankhē cal rahē haiṁ
 Even though winter has come, the fans are still running.

hālāṁke, 'even though'

hālāṁke introduces concessive clauses, which may stand first or second in the sentence.

حالانکہ سردی آگئی ہے پھر بھی پنکھے چل رہے ہیں۔
hālāṁke sardī ā gaī hai phir hī pankhē cal rahē haiṁ
 Even though winter has come, the fans are still running.

مجھے کوٹ خریدنا پڑا حالانکہ وہ خاصا مہنگا تھا۔
mujhē kōṭ xarīdnā paṛā hālāṁke vo xāsā mahāṁgā thā
 I had to buy a coat *even though* it was quite expensive.

1227 Subordinating conjunctions

Subordinating conjunctions introduce a subordinate clause, often with a subjunctive verb (§608), or the simple irrealis (§622).

agar, 'if'

agar introduces the condition clause of conditional sentences (described in detail under §609).

اگر بارش ہوئی تو میں اندر رہوں گی۔
agar hāris hūī, tō main andar rahūṁ gī
 If it rains, I'll stay inside.

tā ke, 'so that' and **baśartēke**, 'provided that', 'on the condition that'

These subordinating conjunctions take the subjunctive.

تجارت کیجئے تاکہ آمدنی میں اضافہ ہو۔
tijārat kījiē, tā ke āmdanī mēm izāfa hō
 Work in commerce, so *that* (your) income increases.

مریض تندرست ہو جائے گا بشرطیکہ وہ ڈاکٹر کی صلاح پر عمل کرے۔
mariz tandurust hō jāē gā baśartēke vo dāktar kī salāh par amal karē
 The patient will recover *provided that* he acts on the doctor's advice.

jab tak + negative, 'until'

jab tak + NEGATIVE introduces a relative subordinate clause. See §1114.

ke, 'that'

The conjunction **ke** has a variety of uses, and may introduce both subordinate and coordinate clauses.

1228 **ke** introducing subordinate clauses

In the following examples, **ke** introduces subordinate clauses which describe the consequence of circumstances set forth in the main clause. It is usually translated as 'that'.

اُس سے میری جان پہچان اتنی نہیں کہ اُس کا پتہ میرے پاس ہو۔
us sē mērī jān pehcān itnī nahīn ke us kā patā mērē pās hō
 I am not so well acquainted with him *that* I would have his address.

Subordinating expressions + ke

A number of phrases expressing possibility, necessity and wish end in **ke** and introduce clauses with subjunctive verbs. See §608 for additional examples.

ممکن ہے کہ اُسے خبر لگی ہو۔
mumkin hai ke usē xabar lagī hō
 It's possible *that* he has got the news.

چاہئے کہ وہ دوا کھائے۔
cāhiē ke vo davā khāē
 He should (needs to) take medicine.

ضروری ہے کہ وہ دوا کھائے۔
zarūrī hai ke vo davā khāē
 It's necessary *that* he take medicine.

1229 ke introducing coordinate clauses

The conjunction **ke** may (a) replace other conjunctions, (b) introduce both coordinate and subordinate clauses.

ke may replace **yā** in questions offering an either ... or choice.

کیا پیئیں گے، کافی کہ چائے؟

kyā piēn gē, kāfi ke cāē?

What will you drink, coffee or tea?

ke may replace **kyōinke** and **tā ke**, especially in poetry.

بول کہ سچ زندہ ہے اب تک

bōl ke sac zinda hai ab tak

Speak, because truth still lives (Faiz)

1230 ke introducing quotations and reported facts

ke introduces clauses which function as direct objects of verbs like **kahnā**, 'to say', **dēkhnā**, 'to see', **sunnā**, 'to hear', **parhnā**, 'to read', **sōcnā**, 'to think', **samajhnā**, 'to understand', etc.

Following **kahnā**, **ke** introduces a direct or indirect quotation. It is not translated.

Direct quotation

اُس نے کہا کہ میں باغ میں ہوں گا۔

us nē kahā ke main bāy mēm hūn gā

He said, 'I will be in the park'.

Indirect quotation

اُس نے کہا کہ وہ باغ میں ہو گا۔

us nē kahā ke vo bāy mēm hō gā

He said he would be in the park.

Following **dēkhnā**, **sunnā**, **parhnā**, **sōcnā**, **samajhnā**, etc., **ke** introduces a coordinate clause which reports what is seen, heard, read, etc.

میں نے پڑھا کہ بات چیت ناکام ہو گئی۔

main nē parhā ke hāt cit nākām hō gāi

I read that the talks had failed.

میں نے سوچا کہ آپ ان دنوں الہ آباد میں ہیں۔

main nē sōcā ke āp in dinōm ilāhābād mēm hairn

I thought (that) you were in Allahabad these days.

ke introduces a coordinate clause which explicates and shows the direct result of the idea expressed in the main clause.

پتہ نہیں اُس نے کیا کچھ خریدا کہ ایک بھی روپیہ نہ بچا !

pata nahim us nē kyā kuch xaridā ke ek hī rūpaya na hacā!

I can't imagine what all she bought, that not even a rupee is left!

ke introduces a juxtaposed coordinate clause which stands in strong contrast to the the main clause.

یہ کہاں کی دوستی ہے کہ بنے ہیں دوست ناصح

ye kahān kī dōstī hai ke banē hairn dōst nāsih

What kind of friendship is this, that friends have become moralizers (Ghālīb)

The juxtaposition of the two clauses may show identity of time. One may say that here **ke** replaces **jab**, and is preferably translated with some sort of time word.

ایک کام پورا نہیں ہوتا کہ دوسرا آ پڑتا ہے۔

ek kām purā nahim hōtā ke dūsra ā partā hai

Before one job gets finished, a second turns up.

گئے دن کہ تنہا تھا میں انجمن میں

gaē din ke tanhā thā main anujman mēm

Gone are the days when I was alone in the assembly (Iqbal)

ke may replace **jō**, linking juxtaposed contrasting clauses. (See §1106-§1107 for other uses of **jō**.)

میں کہ بیکار ہوں کس طرح شادی کا خرچ اٹھا سکوں گا !

main ke bēkār hūm, kis tarah šādī kā xarc uṭhā sakūn gā!

How can I pay the cost of a wedding when I'm unemployed!

Compare میں جو بیکار ہوں کس طرح شادی کا خرچ اٹھا سکوں گا ؟

main jō bēkār hūm, kis tarah šādī kā xarc uṭhā sakūn gā?

How can I, who am unemployed, pay the cost of a wedding?

NUMBERS

1301 Cardinal numbers

Table 29 (p. 230-1) shows the spellings of the cardinal numbers from 1 to 100. Table 30 p. 232) shows the numerals in the Urdu orthography. Note that a sequence of *numerals* is written from left to right (just as in European languages), even though Urdu *text* is written from right to left. Urdu numerals are used mainly for pagination and for writing numbers in Urdu texts. They are little used for calculation at present, and children are generally taught to do arithmetic using 'English' numbers (the so-called Arabic numbers) even in Urdu-medium schools.

The first syllables of the numbers in the vertical columns, while not identical, are often similar. Some students find it easier to learn the numbers by memorizing the vertical columns, rather than the horizontal ones.

The numbers *ikāvan* (51), *ikāsī* (81) and *ikānavē* (91) have the variant forms *ikyāvan* اکیاون, *ikyāsī* اکیاسی and *ikyānavē* اکیانوی.

Not shown on the chart are:

ہزار	<i>hazār</i> , 1,000	one thousand
لاکھ	<i>lākh</i> , 100,000	one hundred thousand
کروڑ	<i>karōṛ</i> , 10,000,000	ten million (a hundred <i>lākh</i>)
ارب	<i>arb</i> , 1,000,000,000	a thousand million (a hundred <i>karōṛ</i>)

Numbers are grammatically unmarked adjectives (§302), and precede the noun they qualify. They are treated as masculine, but do not inflect. Cardinal numbers in the 'teens' which end in -a (ا) do not change when qualifying plural or oblique nouns. As is the case with other adjectives ending in *chōṭī hē* (ہ), the *h* is not pronounced.

بارہ قمیص، چودہ رومال اور پندرہ جوڑے جراب
bāra qamis, cauda rūmāl, aur pandra jōṛē jurrāb
twelve shirts, fourteen handkerchiefs and fifteen pairs of socks

مکان نمبر دو سو پچھتر
makān nambar dō sau pachattar
house number 275

جہاز میں ایک ہزار دو سو پچپن مسافر ہیں۔
jahāz mēm ēk hazār dō sau pacpan musāfir haim
There are 1,255 passengers on the ship.

پانچ لاکھ روپے کا نقصان
pānc lākh rupae kā nuqsān
a loss of five hundred thousand rupees

1302 Ordinal numbers

Ordinals are formed by adding the suffix -*vām* وان to the cardinal number, which makes it a regularly behaving marked adjective (§301). Ordinals agree with the noun they qualify in gender, number and case (see Table 9, §303 and Table 10, §304).

ساتواں باب	<i>sātvām bāb</i> , the seventh chapter (m. sg. nom.)
ساتویں باب میں	<i>sātvēm bāb mēm</i> , in the seventh chapter (m. sg. obl.)
ساتویں جلد	<i>sātvīm jild</i> , the seventh volume (f.)

There are six ordinal numbers which are formed irregularly. These are also marked adjectives.

پہلا - پہلے - پہلی	<i>pahlā</i> (~ <i>pahlē</i> ~ <i>pahlī</i>), first
دوسرا - دوسرے - دوسری	<i>dūsra</i> (~ <i>dūsre</i> ~ <i>dūsri</i>), second
تیسرا - تیسرے - تیسری	<i>tīsra</i> (~ <i>tīsre</i> ~ <i>tīsri</i>), third
چوتھا - چوتھے - چوتھی	<i>cauthā</i> (~ <i>cauthē</i> ~ <i>cauthī</i>), fourth
چھٹا - چھٹے - چھٹی	<i>chaṭā</i> (~ <i>chaṭe</i> ~ <i>chaṭī</i>), sixth
نواں - نویں - نویں	<i>navām</i> (~ <i>navēm</i> ~ <i>navīm</i>), ninth

The final unpronounced *chōṭī hē* (ہ) in the cardinal numbers 11 through 17 changes to aspiration in the ordinals. The vowel -a- remains, but is pronounced very short, and may be elided in fast speech.

گیارہواں	<i>gyārahvām</i> , eleventh
بارہواں	<i>bārahvām</i> , twelfth
تیرہواں	<i>tērahvām</i> , thirteenth
چودھواں	<i>caudhvām</i> , fourteenth
پندرہواں	<i>pandrahvām</i> , fifteenth
سولہواں	<i>sōlhavām</i> , sixteenth
سترہواں	<i>satrahvām</i> , seventeenth

Table 29: Cardinal numbers from 1 to 100

1 ایک ek	2 دو dō	3 تین tīn	4 چار cār	5 پانچ pāñc
11 گیارہ gyāra	12 بارہ hāra	13 تیرہ tēra	14 چودہ cauda	15 پندرہ pandra
21 اکیس ikkīs	22 بائیس hāīs	23 تیس tēīs	24 چوبیس cauhīs	25 پچیس paccīs
31 اکتیس iktīs	32 بیس hattīs	33 تینتیس tairītīs	34 چونتیس caumītīs	35 پینتیس pairītīs
41 اکتالیس iktālīs	42 بیالیس hayālīs	43 تینتالیس tairmtālīs	44 چوالیس cavālīs	45 پینتالیس pairmtālīs
51 اکاون ikāvan	52 باون hāvan	53 ترین tirēpan	54 چوَن cavvan	55 پچن pacpan
61 اکیسٹھ iksath	62 باسٹھ bāsath	63 تریسٹھ tirēsath	64 چونسٹھ caum̄sath	65 پینسٹھ pair̄sath
71 اکتہتر ikhattar	72 بہتر hahattar	73 تہتر tehattar	74 چوہتر cauhattar	75 پچہتر pachattar
81 اکاسی ikāsī	82 بیاسی hayāsī	83 تراسی tirāsī	84 چوراسی caurāsī	85 پچاسی pacāsī
91 اکانوے ikānavē	92 بانوے bānavē	93 ترانوے tirānavē	94 چورانوے caurānavē	95 پچانوے pacānavē

6 چھ chē	7 سات sāt	8 آٹھ āṭh	9 نو nau	10 دس das
16 سولہ sōla	17 سترہ satra	18 اٹھارہ aṭhāra	19 اُنیس unnīs	20 بیس bīs
26 چھبیس chabbīs	27 ستائیس sattāīs	28 اٹھائیس aṭhāīs	29 اُنتیس untīs	30 تیس tīs
36 چھتیس chattīs	37 سینتیس sairītīs	38 اڑتیس aṛtīs	39 اُنتالیس untālīs	40 چالیس cālīs
46 چھیالیس cheyālīs	47 سینتالیس sairmtālīs	48 اڑتالیس aṛtālīs	49 اُنچاس uncās	50 پچاس pacās
56 چھن chappan	57 ستاون sattāvan	58 اٹھاون aṭhāvan	59 اُنسٹھ unsath	60 ساٹھ sāṭh
66 چھیاسٹھ cheyāsath	67 سرسٹھ sarsath	68 اڑسٹھ aṛsath	69 اُنہتر unhattar	70 ستر sattar
76 چھہتر chchattar	77 ستتر satattar	78 اٹہتر aṭhattar	79 اُناسی unāsī	80 اسی assī
86 چھیاسی cheyāsī	87 ستاسی satāsī	88 اٹھاسی aṭhāsī	89 نواسی navāsī	90 نوے navvē
96 چھیانوے cheyānavē	97 ستانوے satānavē	98 اٹھانوے aṭhānavē	99 ننانوے ninānavē	100 سو sau

Table 30: Numerals from 1 to 100

NOTE: In Urdu, composite numbers are written from left to right, as they are in English. But a sequence of numerals, as in counting, is written from left to right. Therefore the order of the numerals in this chart is the reverse of the proper order. This reverse order has been used so that the numerals will correspond to the numbers in the chart on the previous page.

۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰
1	2	3	4	5	6	7	8	9	10
۱۱	۱۲	۱۳	۱۴	۱۵	۱۶	۱۷	۱۸	۱۹	۲۰
11	12	13	14	15	16	17	18	19	20
۲۱	۲۲	۲۳	۲۴	۲۵	۲۶	۲۷	۲۸	۲۹	۳۰
21	22	23	24	25	26	27	28	29	30
۳۱	۳۲	۳۳	۳۴	۳۵	۳۶	۳۷	۳۸	۳۹	۴۰
31	32	33	34	35	36	37	38	39	40
۴۱	۴۲	۴۳	۴۴	۴۵	۴۶	۴۷	۴۸	۴۹	۵۰
41	42	43	44	45	46	47	48	49	50
۵۱	۵۲	۵۳	۵۴	۵۵	۵۶	۵۷	۵۸	۵۹	۶۰
51	52	53	54	55	56	57	58	59	60
۶۱	۶۲	۶۳	۶۴	۶۵	۶۶	۶۷	۶۸	۶۹	۷۰
61	62	63	64	65	66	67	68	69	70
۷۱	۷۲	۷۳	۷۴	۷۵	۷۶	۷۷	۷۸	۷۹	۸۰
71	72	73	74	75	76	77	78	79	80
۸۱	۸۲	۸۳	۸۴	۸۵	۸۶	۸۷	۸۸	۸۹	۹۰
81	82	83	84	85	86	87	88	89	90
۹۱	۹۲	۹۳	۹۴	۹۵	۹۶	۹۷	۹۸	۹۹	۱۰۰
91	92	93	94	95	96	97	98	99	100

گیارہواں مہینہ
gyārhavān mahina
the eleventh month

چودھویں کا چاند

caudhavīm kā cānd¹

the moon of the fourteenth (i.e., full moon)

اکیسویں صدی

ikkīsivīn sadī

the twenty-first century

1303 Fractions

The following fractions are used in referring to quantities, time (§1311) and money. All fractions lesser than dō, 'two' are grammatically singular.

Singular fraction words (adjectives)

پون ، پونا	paun, paunā, less one quarter
سوا	savā, plus one quarter
آدھا ، آدھ	ādhā, ādh, one half
ساڑھے	sāṛhē, plus one half
ڈیڑھ	ḍērḥ, one and a half

Singular fraction words (nouns)

چوتھائی	cauthāī, a quarter
تہائی	tihāī, a third

Plural fraction word (adjective)

ڈھائی	ḍhāī, two and a half
-------	----------------------

paun and ādh occur before units of measure (including time words), paunā and ādhā are used with other nouns. paunā and ādhā are marked adjectives, and agree with the noun they qualify. The remaining fractions are invariable.

آدھ گھنٹہ ، آدھا گھنٹہ

ādh ghaṇṭa, ādhā ghaṇṭa

half an hour

¹ caudhavīm agrees with the deleted word rāt, 'night', which is feminine. The reference is to the fourteenth night of the lunar calendar.

صرف پون گز کپڑا چاہیے۔

sirf paun gaz kaprā cāhiē

Only *three quarters* of a yard of cloth is needed.

پون بجای ہے۔

paun bajā hai

It's 12:45 (1:00 less one quarter).

پونے دو کیلو چاول

paunē dō kilō cāval

1.75 kilos of rice.

sārhē, 'plus one half'² is used only with numbers (including time expressions), whereas *ādhā*, 'half', is used with nouns.

ساڑھے چھ گز ریشمی کپڑا

sārhē chē gaz rēṣamī kaprā

six and a half yards of silk cloth

آدھی پیالی چائے۔

ādhī piyālī cāē

half a (small) cup of tea

ڈیڑھ بجای ہے۔

ḍēḥ bajā hai

It's one-thirty.

ڈھائی بجے ہیں۔

ḍhāī bajē haiṁ

It's two-thirty.

ڈیڑھ من لکڑی

ḍēḥ man lakṛī

one and a half maunds of wood

The use of fractions with numbers from 20 to 99 is rare, however they are used with larger numbers (*sau*, '100', *hazār*, '1,000', etc.), and the combination of fractions and the special words for multiples of thousands account for some typically South Asian expressions for large numbers.

سوا سو

savā sau, 125

ڈیڑھ لاکھ

ḍēḥ lākh, 150,000

ڈھائی لاکھ

ḍhāī lākh, 250,000

سوا دو لاکھ

savā dō lākh, 225,000

Note that in the last example, the entire phrase *savā dō* qualifies *lākh* ($2.25 \times 100,000 = 225,000$).

2 *sārhē* never occurs with the singular numeral *ēk* (*ḍēḥ* is used for 'one and a half').

Other expressions for fractions

cauthāī, 'a quarter' and *tihāī*, 'a third' may be used to express fractions. If used alone, they are nouns, but if used before another noun, they function as adjectives.

پانی کا تین چوتھائی حصہ کھیتوں میں آتا ہے۔

pānī kā tīn cauthāī hissa khētōm mēm ātā hai

Three quarters (a three fourths part) of the water reaches the fields.

صرف ایک تمہائی پیالی دودھ ڈالنا۔

sirf ēk tihāī piyālī dūdh ḍālnā

Put in only one third of a cup of milk.

Ordinal numbers can be used with *hissa*, 'part' to express one part of a whole.

پانی کا چوتھا حصہ (ایک چوتھائی) بخارات بنتا ہے۔

pānī kā cauthā hissa (~ ēk cauthāī) buxārāt bantā hai

One fourth part (~ a quarter) of the water evaporates (becomes steam).

baṭā (the masculine singular past participle of *baṭnā*, 'to be divided') is used to express remaining fractions.

دو ہٹا سات

dō baṭā sāt

two sevenths

baṭā is also used to express the English rendering of the slant ('over') in some street addresses.

اٹھاسی ہٹا چار، شیر شاہ روڈ

aṭhāsi baṭā cār, šēr šāh rōḍ

88/4 (eighty-eight over four), Sher Shah Road

1304 'Once', 'twice', etc.

'Once', 'twice', etc. is expressed by a phrase consisting of the number plus the nouns *bār* (f.), 'time', 'turn'; *dafa* (f.), 'time' or *martaba* (m.), 'time', 'occasion'. If the number is an ordinal, it agrees with the noun.

میں نے تین بار کوشش کی، پھر بھی ٹھیک نہ ہوا۔

main nē tīn bār kōśīś kī, phir bhī ṭhīk na hūā

I tried three times (and) it still isn't okay.

وہ کل صبح دوسری بار آیا۔

vo kal subah (~ subh) dūsri bār āyā

He came yesterday morning for the second time.

اُن سے کئی دفعہ پوچھا۔

un sē kai dafa pūchā

(I) asked them several times.

چوتھی دفعہ پوچھنے پر جواب ملا۔

cauthi dafa pūchnē par javāb mil gayā

On asking the fourth time, (I) got an answer.

The number **dō** coalesces with a following **bār** to form a compound, **dōbāra**, 'again' (a synonym of **phir**).

یہ کام ٹھیک نہیں ہوا، دوبارہ کیجئے

ye kām thīk nahīm hūā, dōbāra kijiē

This work hasn't been done right, please do it again.

1305 Multiplicatives ('twofold', 'double', etc.)

Multiplicatives are formed by adding the suffix **gunā**, which coalesces with the numbers **dō**, **tīn** and **cār** to make compounds. **gunā** inflects to agree with the noun it qualifies.

دو	dō	دُگنا	dug(u)nā	double, two times, twofold
تین	tīn	تِگنا	tig(u)nā	triple, three times, threefold
چار	cār	چوگنا	caugunā	quadruple, four times, fourfold
پانچ	pānc	پانچ گنا	pānc gunā	quintuple, five times, fivefold
چھ	chē	چھ گنا	chē gunā	sextuple, six times, sixfold

آپ کے پیسے دگنے ہو جائیں گے۔

āp kē paisē dug(u)nē hō jāēn gē

Your funds will be doubled.

چار کا دگنا آٹھ ہوتا ہے۔

cār kā dug(u)nā āṭh hōtā hai

Two times four is eight.

آپ کی دولت دگنی ہو جائے گی۔

āp kī daulat dug(u)nī hō jāē gī

Your wealth will be doubled.

چار کا تگنا بارہ ہوتا ہے۔

cār kā tig(u)nā bāra hōtā hai

Three times four is twelve.

1306 Repeated numbers

Repetition of numbers expresses distributiveness.

بسیں دو دو گھنٹے کے بعد جاتی ہیں۔

basēm dō dō ghanṭē kē bād jāti hairn

The buses go every two hours.

مطار میں کھڑے ہو کر ایک ایک کر کے آئیے۔

qatār mēm kharē hō kar ēk ēk kar kē āiyē

Please form (stand in) a line and come one at a time.

Approximation is expressed with two even numbers in sequence. (There are several exceptions to this rule: the sequence **chē āṭh** does not occur; **dō cār** occurs, but means 'a few'; the odd number sequence **pānc sāt** occurs, and is often shortened to **pān sāt**.)

دس بارہ آدمی دکان میں تھے۔

das bāra ādmī dukān mēm thē

There were about a dozen (ten-twelve) people in the shop.

کتنے لوگ یہاں رہتے ہیں؟—پتہ نہیں، پان سات (پانچ سات) ہوں گے۔

kitnē lōg yahām rahtē hairn?—pata nahīm, pān sāt hōm gē

How many people live here?—I don't know, maybe half a dozen.

صرف دو چار آدمی حاضر تھے۔

sirf dō cār ādmī hāzir thē

Only a few people were present.

1307 Numbers with the oblique plural

Numbers may occur in the oblique plural to express totality or an indefinitely large amount (§112).

CALENDAR AND CLOCK TIME

1308 Months

In both India and Pakistan, official business runs on Common Era (C.E.) time, using English months. However the Islamic Hijrī calendar (A.H., 'Anno Hegirae'), which commenced in 622 C.E., is used to determine Muslim religious observances. Because the Hijrī calendar is lunar, the Hijrī year is approximately eleven days shorter than the Common Era Year.

mahīna مہینہ , 'month' may refer to both Common Era and Hijrī months.

The names of the days of the Hijrī months (which are all masculine gender) are:

محرم	muharram
صفر	safar
ربیع الاول	rabī-ul-avval
ربیع الثانی	rabī-us-sānī
جمادی الاول	jamādī-ul-avval
جمادی الثانی	jamādī-us-sānī
رجب	rajab
شعبان	šābān
رمضان	ramzān
شوال	šavvāl
ذی قعدہ ، ذوالقعدہ	zīqād
ذی الحجہ	zīl hij (< zīl hijja) ³

The names of the Common Era months are:

جنوری	janvarī (f.)	January
فروری	farvarī (f.)	February
مارچ	mārc (m.)	March
اپریل	aprail (m.)	April
مئی	maī (f.)	May
جون	jūn (m.)	June
جولائی	jūlāī (f.)	July
اگست	agast (m.)	August
ستمبر	sitambar (m.)	September
اکتوبر	aktūbar (m.)	October
نومبر	navambar (m.)	November
دسمبر	disambar (m.)	December

3 Sometimes colloquially pronounced zīl haj.

1309 Days

kal has two meanings: 'tomorrow' with non-perfective tenses, and 'yesterday' with perfective tenses.

میں کل آیا اور کل پھر جاؤں گا -
mairū kal āyā aur kal phir jāūm gā
 I came yesterday and I will go again tomorrow.

parsōm means 'the day after tomorrow' with non-perfective tenses, and 'the day before yesterday' with perfective tenses.

میں پرسوں آیا اور پرسوں پھر جاؤں گا -
mairū parsōm āyā aur parsōm phir jāūm gā
 I came the day before yesterday and I will go again the day after tomorrow.

The names of the days of the week (**hafta** ہفتہ) are:

اتوار	itvār (m.)	Sunday
پیر	pīr (m.)	Monday
سوموار	sōmvār (m.)	Monday (less common than pīr)
منگل	mangal (m.)	Tuesday
بدھ	budh (m.)	Wednesday
جمعرات	jumērāt (f.)	Thursday (lit. Friday-eve)
جمعہ	juma (m.)	Friday
ہفتہ ، ہفتے کا دن	hafta, haftē kā dīn	Saturday

jumē kā dīn is also commonly used for 'Friday'. **juma** originally meant 'congregation (for prayers in the mosque)'.

The primary meaning of **hafta** is 'week', but has also come to be used for 'Saturday' (particularly in Pakistan). It is a shortened form of **haftē kā dīn**, 'the (last) day of the week'.

When the days of the week are used as adverbs of time in sentences, they appear in the oblique case.

آج ہفتہ (ہفتے کا دن) ہے -
āj hafta (haftē kā dīn) bai
 Today is Saturday.

ہفتے کو (ہفتے کے دن کو) ہم دعوت پر جا رہے ہیں -
haftē kō (haftē kē dīn kō) ham dāvat par jā rāhē haim
 Saturday we are going to a party.

اگلے پیر عیدالاضحیٰ ہے۔
 aglê pîr id-ul-azhâ hai
 Next Monday is Eid-ul-Azha.

اگلے پیر آپ ہمارے گھر تشریف لائے۔
 aglê pîr âp hamārê ghar taśrîf lâiyê
 Next Monday please come (honorific) to our house.

1310 Writing the date

Dates are written from right to left in the following order: day, month, year. The numerals for the date are followed by the sign ۱۹, and the year is written over the sign ۱۹ (san), which is followed by a small ۱۹ for Common Era dates⁴ and a small ھ (dō caśmī hē) for Hijrī dates. The ordinal number (pahlī, 'first' (agreeing with tārix (f.), 'date')) is used for mentioning the first day of the month. Cardinal numbers are usually used in mentioning the other days, but ordinals may also be used.

۱ جنوری ۱۹۹۵ء
 pahlī janvarī unnīs sau pacānavē
 1st January 1995 (C.E.)

۳۱ کی تاریخ
 maī kī iktīs tārix
 the 31st of May

۳۱ مئی ۱۹۹۷ء
 iktīs maī unnīs sau satānavē
 31st May 1997 (C.E.)

محرم کی ۱۰ / محرم کی ۱۰ تاریخ
 muharram kī dasvīn/muharram kī das tārix
 the tenth of Muharram

۸ رجب ۱۴۱۸ھ
 āth rajab cauda sau āthāra
 8 Rajab 1418 (A.H.)

4 This sign is derived from the initial stroke of ع (ain), for ʿisavī عیسوی (Christian Era).

The first day of a Hijrī month is referred to as چاند کی پہلی cāmd kī pahlī, 'the first of the moon'. The Persian loanword yakum (f.) also means 'the first of the month'.

میری تاریخ پیدائش یکم مارچ انیس سو ساٹھ ہے۔
 mērī tārix-e-padāiś yakum mārc unnīs sau sāṭh hai
 My date of birth is first March, 1960.

1311 Telling the time

Divisions of the day

The day (din دن) is divided roughly into subah (~ subh) صبح, 'morning', dō pahr دوپہر, 'afternoon' and sām شام, 'evening'. Historically, a 24-hour period was divided into three-hour watches, or pahr پہر. According to this reckoning, dō pahr (watch two) means 'noon', and also the period from noon to 3 p.m. seh pahr سہ پہر (watch three) refers to the period from 3 p.m. to 6. sām 'evening' begins at about 5 p.m., with fluctuations according to the season. rāt رات, 'night' begins at about 9 p.m.

sām and rāt are used in adverbial expressions of time with the postposition kō. With subah, kō is optional, and with din, mēm is used.

وہ شام کو (رات کو) آئے گا۔
 vo sām kō (rāt kō) āē gā
 He will come in the evening (at night).

وہ صبح (کو) آئے گا۔
 vo subah (~ subh) (kō) āē gā
 He will come in the morning.

وہ دن میں آئے گا۔
 vo dīn mēm āē gā
 He will come during the day.

Clock time

Clock time is expressed with the perfect participle of bajnā بجنا, 'to strike', which agrees in number with the hour. Numbers which express time are treated as masculine nouns.

Stating the time

When clock time is stated, it is expressed in a subject-predicate sentence, with the immediate past tense (§631) of *bajnā*. The perfect participle *bajā* is masculine, and agrees with the subject (the hour) in number and case.

اس وقت میری گھڑی میں ہون بجا ہے -
is vaqt mērī gharī mēm paun bajā hai
Now it's a quarter to one by my watch.

ایک بجا ہے -
ēk bajā hai
It's one o'clock (one has struck).

سوا ایک بجا ہے -
savā ēk bajā hai
It's a quarter past one.

In the first example above, *ēk* is the singular subject of *bajā hai*, which agrees with it. In the second example, *paun* is also singular. *savā*, in the third, does not inflect. (See §1303 for fractions.)

ḍēḥ is singular; plural numbers begin with *dō*, 'two':

اب ڈیڑھ بجا ہے -
ab ḍēḥ bajā hai
Now it's one-third.

دو بجے ہیں -
dō bajē haiṁ
It's two o'clock (two have struck).

اب ٹھیک ساڑھے چھ بجے ہیں -
ab ṭhik sārḥē chē bajē haiṁ
Now it's exactly six-thirty.

ہم آدھے گھنٹے میں رات کا کھانا کھائیں گے -
ham ādhē ghaṇṭē mēm rāt kā khānā khāēm gē
We will eat dinner in half an hour.

In the second example above, *dō* is the plural subject of *bajē haiṁ*, which is masculine plural. In the third and fourth examples, *sārḥē* is used with the number *chē*, 'six', to express 'six and a half'. But *ādhā*, 'half' is used with the noun *ghaṇṭa*, 'hour', to express 'half an hour'.

Telling time by minutes

To express minutes after or before the hour, the phrases *baj kar*, 'having struck' and *bajnē mēm*, 'in striking' are used with the borrowed word *minat*, 'minute(s)'.

پانچ بج کر پندرہ منٹ pānc baj kar pandra mināt 5:15; fifteen minutes past five	پانچ بجنے میں دس منٹ pānc bajnē mēm das mināt 4:50; ten minutes to five
--	---

Using clock time adverbially

When time expressions are used as adverbs of time (qualifying an action or event), they appear in the oblique case. In the second example, *ēk bajē* is an adverbial phrase; *bajē* is masculine oblique singular.

ہم دس بجے صبح چائے پیتے ہیں -
ham das bajē subah (~ subh) cāē pītē haiṁ
We drink tea at ten o'clock in the morning.

ڈاکہ دن کے ایک بجے آتا ہے -
ḍākiya dīn kē ēk bajē ātā hai
The postman comes at one o'clock in the afternoon.

میں سات بجے شام گھر پہنچوں گی -
main sāt bajē sām ghar pahūncūṁ gī
I will arrive home at seven o'clock in the evening.

No postposition is used when *bajē* is used in an adverbial expression of time.

وہ دس بجے آئے گا -
vo das bajē āē gā
He will come at ten o'clock.

Some idioms referring to divisions of the day

صبح سویرے subah savērē ⁵ early in the morning	بہت صبح bahut subah very early in the morning (much morning)
--	---

5 *subah* is an Arabic loanword; *savērē* is an indigenous Urdu word. Both mean 'morning', but together they mean 'early morning'.

پہر دن چڑھے

pahr din caṛhē

about 9 a.m.

(one **pahr** of day having risen)

پہر رات گئے

pahr rāt gaē

about 9 p.m.

(one **pahr** of night having passed)

پہر رات رہے

pahr rāt rahē

about 3 a.m.

(one **pahr** of night having remained)

یتنا دن چڑھے

itnā din caṛhē

so late

(so much day having risen)

آدھی رات

ādhī rāt

midnight

(half night)

کچھ رات رہے

kuch rāt rahē

very early in the morning

(some night having remained)

MONEY

1312 Contemporary currency

In both India and Pakistan, the rupee (**rupiya** روپیہ) is divided into 100 pice (**paisa** پیسہ). The word **paisā** can mean 'money' or a one-pice coin. Pluralized, it means 'funds', 'money in a physical sense'.

آپ کو کتنا پیسہ چاہئے؟

āp kō kitnā paisā cāhiē?

How much *money* do you need?

اُس نے پیسے گن کر بٹوے میں ڈالے۔

us nē paisē gin kar haṭvē mēm ḍālē

He counted *the money* and put it in the bag.

اُس سے پہلے مجھے پیسے تو بہت ملے تھے، مگر روپیہ کبھی نہ ملا تھا۔

us sē pahlē mujhē paisē tō hahut milē thē, magar rūpaya kakhī na milā thā

Before that I had got many *pice*, but I had never got a *rupee*. (Rusvā, *Umrāō*

Jān Adā)

An English decimal point or a diagonal slant may be used to indicate the decimal point, although fractions of a rupee are usually rounded off.

۵۰.۹۵ ~ ۹۵/۵۰

pacānvē rupaē, pacās paisē

Rs. 95.50

1313 Old currency

In older texts, references to the former system may be found, in which, a rupee consisted of 16 annas (**āna** آنہ، آنا sg., **ānē** pl.); an anna consisted of 4 pice (**paisē** پیسے), and a pice consisted of 3 pie (**pāī** پائی). The phrase **āṭh ānē** (half a rupee) may occasionally be heard.

14 PERSIAN ELEMENTS IN URDU

Urdu developed in close contact with Persian, which was the language of administration and education during the period of Muslim rule in India. Even after Urdu began to replace Persian as the language of poetry in the eighteenth century, Persian retained its official status for another century, and remained a rich source of literary vocabulary in Urdu. Elements of Persian grammar have been borrowed along with the vocabulary, and a knowledge of them is essential for reading literary Urdu, particularly poetry.

This chapter presents an overview of the more important Persian elements from the perspective of the study of Urdu, but does not, of course, attempt to describe Persian grammar comprehensively.

NOTE: where meanings of the Persian loanwords have changed, the current Urdu meaning, rather than the original Persian one, is given. The Urdu pronunciation, rather than the Persian one, is also shown.

THE ENCLITIC *izāfat* (1401)

izāfat 'increase', 'addition' is an enclitic short vowel, pronounced in Urdu as a short *e* which joins two nouns or a noun and an adjective. It has two grammatical functions.

Noun-izāfat-noun (pronoun)

In the first function, *izāfat* shows a possessive relationship in which the first noun (or pronoun) belongs to the second.

حکومتِ پاکستان	<i>hukūmat-e-pākistān</i> , The Government of Pakistan
جانِ من	<i>jān-e-man</i> , my darling (soul/life of I)

This is the reverse of the possessive word-order in Urdu:

پاکستان کی حکومت	<i>pākistān kī hukūmat</i> , Pakistan's government
میری جان	<i>mērī jān</i> , my dear

Often the possessive construction with *izāfat* and the possessive with *kā* have different connotations. For example, *hukūmat-e-pākistān* is a proper noun: the Government of Pakistan in its official capacity; whereas *pākistān kī hukūmat* is

a common noun and refers to the sitting government at the time of speaking. Similarly, *jān-e-man* is used to address one's sweetheart, whereas *mērī jān* may be used to address any dear friend.

Noun-izāfat-adjective

In the second function, *izāfat* shows that the noun is modified by the following adjective.

وزیر اعظم	<i>vazīr-e-āzam</i> , prime minister (lit. great minister)
دیوانِ عام	<i>divān-e-ām</i> , public hall of audience
دیوانِ خاص	<i>divān-e-xās</i> , private hall of audience

NOTE: *izāfat* is mostly left unwritten in modern texts, especially since modern computer fonts often do not provide a systematic means of writing it. When written, it is written as follows:

- as subscript *zēr* (ِ) when it follows ی (*chōṭī yē*) or any consonant,
- as ئے (*hamza over barī yē*) when it follows a word ending in the long vowels ا (*alif*), or و (*vāo*),
- as ے (*hamza over chōṭī hē*) when it follows a final ہ (*chōṭī hē*),
- as zero (it is neither written nor pronounced) when it follows a word ending in ے (*barī yē*).

In the spoken language there is an increasing tendency to omit the *izāfat* in pronunciation, especially if a word ends in a single consonant following a short vowel: *tālib ilm*, 'student', for *tālib-e-ilm*; *āxir kār*, 'at last', for *āxir-e-kār*.

- وادیِ سندھ
vādī-e-sindh
the Indus valley (lit. valley of Sindh)
- دریائے سندھ
daryā-e-sindh
the Indus River (lit. river of Sindh/Indus)
- جذبہٴ دل
jazba-e-dil
emotion of the heart
- رائے عالی
rāe-ālī
a high opinion

WORD-FORMING AFFIXES

Persian has contributed many word-forming suffixes and prefixes to Urdu. The following are some of the most common affixes, including prepositions.

NOTE: Words with Persian suffixes will be found in dictionaries under the same entry as the word to which the suffix is added. Words and phrases beginning with prefixed prepositions must however be looked up under the preposition.

1402 Nominal suffixes

Suffixes forming nouns

The abstract suffix *-ī* (alternating with *-gī* after words ending in *-a* ه) derives abstract nouns from nouns and adjectives. Compare English 'ness' and 'ship'.

گرم ← گرمی	<i>garm</i> , hot (adj.) → <i>garmī</i> , heat
دوست ← دوستی	<i>dōst</i> , friend (noun) → <i>dōstī</i> , friendship
زنده ← زندگی	<i>zinda</i> , alive (adj.) → <i>zindagī</i> , life
بنده ← بندگی	<i>banda</i> , slave (noun) → <i>bandagī</i> , slavery

The suffixes *-kār*, *-gār*, *-gar* and *-cī*¹ make agent nouns. The new noun shows a person who does, or is involved with, the old noun.

دست ← دستکار	<i>dast</i> , hand → <i>dastkār</i> , craftsman
گناه ← گناہگار	<i>gunāh</i> , sin → <i>gunāhgār</i> , sinner
جادو ← جادوگر	<i>jādū</i> , magic → <i>jādūgar</i> , magician
افیم ← افیمچی	<i>afīm</i> , opium → <i>afīmī</i> , opium addict

New nouns with the suffix *-bān* ~ *-vān* shows the 'keeper' of the old noun.

میز ← میزبان	<i>mēz</i> , table → <i>mēzbān</i> , host
کوچ ← کوچوان	<i>kōc</i> , coach → <i>kōcvān</i> , coach-driver

The suffixes *-gāh*, *-ābād* and *-stān* ~ *-istān* form nouns of location.

عید ← عیدگاہ	<i>īd</i> , Eid festival → <i>īdgāh</i> , place for Eid prayers
اکبر ← اکبرآباد	<i>akbar</i> , Akbar → <i>akbarābād</i> , city of Akbar ²
ریگ ← ریگستان	<i>rēg</i> , sand → <i>rēgistān</i> , sandy desert

1 *-cī* has been borrowed into Persian from Turkish.

2 An old name for Agra.

The suffix *-zār* derives new nouns which show a place characterized by the old noun.

گل ← گلزار	<i>gul</i> , rose → <i>gulzār</i> , rose garden
------------	---

The diminutive suffixes *-ca*, *-īca* and *-ak* form diminutives of the old noun.

چمچ ← چمچہ	<i>cammac</i> , large spoon → <i>camca</i> , teaspoon
دست ← دستک	<i>dast</i> , hand → <i>dastak</i> , knock on door

The suffix *-dān* ~ *-dānī* shows a container (the suffix should be distinguished from *dān*, present stem of *dānestan*, 'to know', as in *sāinsdān*, 'scientist'). This suffix is added not only to Perso-Arabic words but also to indigenous Urdu words.

چوہا ← چوہے دان	<i>cūhā</i> , mouse → <i>cūhēdān</i> , mouse trap
چائے ← چائے دانی	<i>cāē</i> , tea → <i>cāēdānī</i> , teapot

Suffixes forming both nouns and adjectives

Possession is shown by *-dār*, *-āvar* ~ *-var*, *-yār* ~ *-yar* and *-mand*. *dār* is the most productive in forming new derivations, and is suffixed not only to Perso-Arabic words but also to indigenous Urdu words and even English loanwords.

ذمہ ← ذمہ دار	<i>zīmā</i> , responsibility → <i>zīmēdār</i> , responsible
سمجھ ← سمجھدار	<i>samajh</i> , understanding → <i>samajhdār</i> , sensible
ٹکٹ ← ٹکٹ دار	<i>ṭikaṭ</i> , stamp → <i>ṭikaṭdār</i> , ready-stamped (envelope)
ہنر ← ہنرور	<i>hunar</i> , skill → <i>hunarvar</i> , skillful
ہوش ← ہوشیار	<i>hōś</i> , senses → <i>hōśyār</i> , careful, vigilant
ہوش ← ہوشمند	<i>hōś</i> , senses → <i>hōśmand</i> , sensible, intelligent
دولت ← دولت مند	<i>daulat</i> , wealth → <i>daulatmand</i> , wealthy

Suffixes forming adjectives

The adjectival suffix *-ī* makes descriptive adjectives from nouns.

پاکستان ← پاکستانی	<i>pākistān</i> , Pakistan → <i>pākistānī</i> , Pakistani
مہنت ← مہنتی	<i>mehnat</i> , effort → <i>mehnatī</i> , hard-working

The suffix *-a* derives attributive adjectives from predicate adjectives (§306).

موجود ← موجودہ	<i>maujūd</i> , present → <i>maujūda</i> , present
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Predicative adjective

جج صاحب عدالت میں موجود تھے
 jaj sāhib adālat mēh maujūd thē
 The judge was present in the court.

Attributive adjective

موجودہ حکومت
 maujūda hukūmat
 the current (sitting) government

The suffix -āna derives adverbs and adjectives of quality from nouns and adjectives. Compare English '-ly'.

دوست ← دوستانہ dōst, friend → dōstāna, friendly
 ظالم ← ظالمانہ zālim, unjust → zālimāna, unjust, unjustly

The suffixes -nāk and -gīn, 'full of' make new adjectives of quality from nouns. Compare English '-ous', '-ful'.

خطر ← خطرناک xatar, danger → xatarnāk, dangerous
 شرم ← شرمناک śarm, shame → śarmnāk, shameful
 شرم ← شرمگین śarm, shame → śarmgīn, bashful

1403 Prefixes

The negative particle nā- occurs as a prefix to nouns and Persian verb stems.

ناکام nākām, unsuccessful (< kām, desire)
 نادان nādān, ignorant, foolish (< dān < dānestan, to know)

ham- 'same' is productive as a prefix in Urdu.

ہم ذات hamzāt, of the same caste (< zāt, caste)
 ہم مذہب ham mazhab, co-religionists (< mazhab, religion)

1404 Prepositions

Persian prepositions are usually used as prefixes in Urdu (the exceptions are az, bar and tā, which are less productive than the others). Most have their own entries in Urdu dictionaries.

az, 'from', 'of'; 'by (authorship)'

کم از کم kam az kam, at least (< kam, less, few)
 از خود az xud, voluntarily (< xud, self)
 از علامہ اقبال az allāma iqbāl, by Allama Iqbal

ba, 'with', 'by'

بخیر baxair, in safety (< xair, good, goodness)
 بزور bazōr, by force (< zōr, power, force)

bā, 'with', 'along with'

با اصول bāusūl, principled (< usūl, principle)
 با ادب bāadab, courteous (< adab, courtesy)

bar, 'on', 'over'

بر طرف کرنا to dismiss (< bar taraf, aside < taraf, side, direction)

bē, 'without'

bē is usually written as a separate word.

بے شک bēśak, doubtless (< śak, doubt)
 بے حد bē had, extremely (< had, limit)
 بے بس bē bas, helpless (< bas, control, power)

dar, 'in'

در حقیقت dar haqīqat, in fact (< haqīqat, fact, reality)
 درخواست darxāst, application (dar + xāst < xāstan, to wish)

tā, 'up to'

تا حال tā hāl, hitherto (< hāl, state, present state)

ba, bā, bar and dar derive compound postpositions (§531).

بطور	bataur, as, in the capacity (of)
بغیر	bayair, without
بہ نسبت	banisbat, in comparison (with)
باوجود	bāvujūd, in spite (of)
درمیان	darmiyān, between

1405 Plural suffixes

Persian distinguishes two numbers, singular and plural.

Nouns representing animate beings take the plural suffix **-ān** (often pronounced **-ān** in Urdu). In Persian, inanimate nouns take the plural suffix **-hā**, but in Urdu this suffix occurs only in a few set expressions.

بزرگان	buzargān, elders (< buzarg, elder)
طالبان	tālibān, students (< tālib, seeker, student)
سالہا سال	sālḥā sāl, for years on end (< sāl, year)

Animate nouns ending in **-a** ۛ change **-ān** to **-gān**.

نمائندگان	numāindagān, representatives (< numāinda, representative)
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Animate nouns ending in **-ā** ا change **-ān** to **-yān**.

گدایان	gadāyān, beggars (< gadā, beggar)
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Only words of Persian origin (or Arabic loanwords which have been assimilated into Persian) may take Persian plural suffixes. Some Persian loanwords in common use have both Persian and indigenous Urdu plural forms: **numāindē** نمائندے ~ **numāindagān** نمائندگان, 'representatives'; **sāhib** صاحب ~ **sāhibān** صاحبان, 'gentlemen'. In such cases, use of the Persian plural is usually typical of a formal or literary style.

Words ending in Persian plural suffixes do not take the Urdu oblique plural suffix in **-ōm**. (**sāhibōm** nē, but **sāhibān** nē, 'gentlemen' (subject of a perfective transitive verb)). However Persian plurals occur mostly in the nominative case.

VERB FORMS

1406 Present and past verb stems

The Persian verb forms which occur most commonly in Urdu are the present and past stems. Both are formed from the infinitive, which ends in **-tan**, **-dan** and **-idan**. The past stem is formed by dropping **-an**. The present stem of regular verbs is formed by dropping the full infinitive suffix.

INFINITIVE	MEANING	PAST STEM	PRESENT STEM
kuštan	to kill	xušt	xuś
xōrdan	to eat	xōrd	xōr
fahmīdan	to understand	fahmīd	fahm

Irregularities in the formation of the present stem are common.

dādan	to give	dād	dah
xāstan	to wish, want	xāst	xāh
dāštan	to have	dāšt	dār
guzāštan	to pass (trans.)	guzāšt	guzār
šudan	to be, become	šud	šav, šau
būdan	to be	būd	bāś
raftan	to go	raft	rav, rau
āmadan	to come	āmad	ā
yāftan	to obtain	yāft	yāb

Past participles are formed by suffixing **-a** to past stems, and present participles by suffixing **-inda**, **-ān** or **-ā** to present stems.

Occasionally a past stem occurs as an Urdu noun:

نشست	niśast, seat (past stem of niśastan , to sit)
آمد	āmad, arrival (past stem of āmadan , to come)

Both past and present stems occur in Urdu in borrowed compounds. Compounds with past participles are also frequent. In dictionaries, compounds are listed under the first element in the compound.

COMPOUNDS (1407)

Compounding is a very productive process in Persian. Compounds can be made with two independent words (such as nouns and adjectives), and also with independent words and verb stems, and with verb stems themselves. The compound

constitutes a single word in Urdu, although the elements are sometimes written with intervening spaces.

Adjective + noun

The elements are simply juxtaposed. When an adjective is compounded with a following noun, the result is an adjective meaning 'possessing the thing or idea expressed by the two words'.

کمبخت	kambaxt, unfortunate (kam, less + baxt, fortune)
خوبصورت	xūbsūrat, beautiful (xūb, good + sūrat, appearance)
خوشحال	xuṣhāl, prosperous (xuṣ, happy + hāl, state)
بدصورت	badsūrat, ugly (bad, bad + sūrat, appearance)
تنگ دل	tang dil, mean, miserly (tang, narrow + dil, heart)

Noun + adjective

حقیقت پسند	haqīqat pasand, realist (haqīqat, truth + pasand, liked)
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Noun + noun

The elements may be joined with o, 'and', or simply juxtaposed.

روز و شب	rōz o ṣab, around the clock (rōz, day + ṣab, night)
روز نامہ	rōznāma, daily newspaper (rōz, day + nāma, letter)
کارخانہ	kārxāna, workshop, factory (kā, work + xāna, house)

Compounds with present stems as the second element

Here the present stem acquires the sense of a present participle.

کامیاب	kāmyāb, successful (kā, desire + yāb < yāftan, to obtain)
مفت خور	muft xōr, freeloader (muft, free + xōr < xōrdan, to eat)
شکر گزار	ṣukr guzār, grateful (ṣukr, thanks + guzār < guzāstan, to pass)
گھڑی ساز	ghaṛī sāz, watchmaker (ghaṛī, watch + sāz < sāxtan, to make)
پابند	pāband, restrained, bound (pā, foot + band < bastan, to bind)

Reduplicative compounds of present stems

خواہ مخواہ	xāh maxāh, unnecessarily (xāh, present stem of xāstan, to want)
کش مکش	kaś makaś, struggle (kaś, present stem of kaśīdan, to pull)

Compounds with past stems as the second element

درخواست	darxāst, application (dar, in + xāst < xāstan, to wish)
---------	---

Compounds with past participles as the second element

شادی شدہ	ṣādī ṣuda, married (ṣādī, marriage + ṣuda, become < ṣud < ṣudan, to be, become)
تعلیم یافتہ	tālīm yāfta, educated (tālīm, education + yāfta, obtained < yāft < yāftan, to obtain)
پیش کردہ	pēś karda, presented (pēś, before + karda, did < kard < kardan, to do)

Compounds of verb stems joined by o, 'and'

بندوبست	bandobast, arrangement (band, present stem + bast, past stem < bastan, to bind)
آمدورفت	āmad-o-raft, traffic (āmad, past stem < āmadan, come + raft, past stem < raftan, to go)

NOTE: Nominal suffixes may be used to form new words from compounds, and compounds may be further compounded:

کامیابی	kāmyābī, success (ī + kā, desire + yāb < yāftan, to obtain)
تنگ دلی	tang dilī, meanness (ī + tang, narrow + dil, heart)
کارخانہ دار	kārxānadār, mill owner (dār + kā, work + xāna, house)
درخواست دہندہ	darxāst dehinda, applicant (dar, in + xāst < xāstan, to wish + deh < dādan, to give + -inda, noun of agent suffix)

MISCELLANEOUS

1408 Comparison of adjectives with **tar**, **tarīn**

The comparative and superlative of Perso-Arabic adjectives can be formed in Urdu with the Persian suffixes **tar** تر (comparative) and **tarīn** ترین (superlative). Some of these Perso-Arabic comparatives are used in colloquial spoken Urdu, whereas others are used in literary Urdu. In Urdu, Persian comparatives and superlatives often lose their comparative or superlative force and merely intensify the adjective.

Examples of the use of Persian comparatives and superlatives in sentences may be found in §315.

Comparative: adjective + tar

بد ← بدتر	bad, bad → badtar , very bad
خوب ← خوب تر	xūb, well → xūb tar , better
کم ← کمتر	kam, less, few → kamtar , even less, fewer
به ← بهتر	beh, good → behtar , better, very good
خراب ← خراب تر	xarāb, bad → xarāb tar , worse
دلچسپ ← دلچسپ تر	dilcasp, interesting → dilcasp tar , more interesting
تیز ← تیز تر	tēz, sharp, fast → tēz tar , faster
خاص ← خاص تر	xās, special → xās tar , more special

Superlative: adjective + tarīn

بد ← بدترین	bad, bad → badtarīn , worst
خوب ← خوب ترین	xūb, well → xūb tarīn , best
کم ← کمترین	kam, less, few → kamtarīn , fewest, least
به ← بهترین	beh, good → behtarīn , best, very very good
خراب ← خراب ترین	xarāb, bad → xarāb tarīn , worst
تیز ← تیز ترین	tēz, sharp, fast → tēz tarīn , fastest
خاص ← خاص ترین	xās, special → xās tarīn , most special, intimate

1409 Persian numbers

Persian cardinal and ordinal numbers occur in Urdu compounds and idioms.

یک	yak, one
دو	du, two
سه	se, three
چهار	cahār, four
پنج	panj, five
شش	śaś, six
هفت	haft, seven
هشت	hašt, eight
نہ	nuh, nine
دہ	dah, ten

Ordinals: yakum, duvum, sivum, cahārum, etc.

یکم جون
yakum jūn
the first of June

سہ پہر
se paher
the third watch (approximately 3 p.m. to 6 p.m.)

یکدلی
yakdili
unanimity

As Urdu borrows much vocabulary from Arabic, elements of Arabic word formation are present in Urdu. This chapter presents an overview of some of the more important Arabic elements in modern Urdu.

Although many Arabic words occur in everyday Urdu, heavily Arabicized Urdu is found mostly in literary language, and is particularly typical of administrative language or newspaper texts.

The phonemic transcription used in other parts of this grammar is necessarily replaced in this chapter by a transliteration representing the Arabic characters.

NOTE: where meanings of the Arabic loanwords have changed, the current Urdu meaning, rather than the original Arabic one, is given. The Urdu pronunciation, rather than the Arabic one, is also shown.

TRILITERAL ROOT STRUCTURE OF ARABIC WORDS

The TRILITERAL ROOT is the basic structure of the Arabic word. Most Arabic words consist of three root consonants, or radicals (a few consist of four). The vowels do not belong to the root, but to the grammatical structure of the language. Various derived verbs, with their associated participles and verbal nouns, are formed by adding affixes and vowel patterns to the root (§1501). The derived participles and verbal nouns (rarely the finite verbs) have been borrowed into Urdu, and the Arabic grammatical patterns are evident mainly in semantic relationships between words with the same root:

مُحَنّت	امْتِحَان	مُحَنّ		
mehnat	imtiḥān	mehān		
effort	examination	sufferings		
قَبُول	قَابِل	مَقْبُول	اِقْبَال	اِسْتِقْبَال
qabūl	qābil	maqbūl	iqbāl	istiqbāl
acceptance	capable	popular	prosperity	reception
عِلْم	عَالِم	مَعْلُوم	تَعْلِيم	مُعَلِّم
ilm	ālim	mā'lūm	tā'lim	mu'allim
knowledge	scholar	known	education	teacher

نَظْم	مَنْظُوم	تَنْظِيم	مَنْظَم	اِنْتِظَام	نِظَام
nazm	manzūm	tanẓīm	munazzam	intizām	nizām
poetry	metric	organization	organized	arrangement	system

1501 Arabic derived verb forms

Arabic derives nine verb forms from simple verbs.¹ The simple verb is designated as 'Form I', and the remaining forms are numbered from Form II to Form X. Form IX does not occur in Urdu. Each verb form has its own verbal noun² (VN), active participle (AP) and passive participle (PP). Arabic verbal nouns and participles are common in Urdu, and the student will find it rewarding to learn the formation of verbal nouns and participles.

The Arabic root فَعَلَ (fa'ala), which means 'do', is traditionally used as a key to demonstrate the affix and vowel patterns in the derived forms. The function, derivation and formation of Forms I-VII and X of فَعَلَ are shown in Table 31 on p. 260. The verbal nouns and participles belonging to these forms are shown in Table 32 on p. 261. Strong verbs (verbs which do not have the letters ي و ء ('vy) as one of their radicals) conform to the pattern of فَعَلَ. Platts, *Dictionary of Urdu, Classical Hindi and English* may be consulted for information about the derivations of Arabic vocabulary.

The aspects distinguished in the derived verbs (intensive, causative, reflexive, passive, etc.) are the traditional ones in Arabic, not in Urdu, which has its own means of forming causatives or passives. The Arabic aspects help to shed light on the semantic links between related words, but do not substitute for a dictionary in finding the meaning of a borrowed Arabic word.

¹ There are in fact 14 derived forms, but Forms 11 to 15 are too rare to be important for Urdu.

² Called the 'infinitive noun' in Platts, *Dictionary of Urdu, Classical Hindi and English*.

Table 31: Forms I-VII and X of فَعَلَ fa'ala

FORM	FUNCTION IN ARABIC	DERIVED FROM	FORMATION	FORM
I	Primary meaning	Root		فَعَلَ fa'ala
II	Intensive of I	Form I	Doubling the second radical	فَعَّلَ fa''ala
III	Reciprocal of I, showing the attempt to perform I	Form I	Lengthening the vowel after the first radical	فَاعَلَ fa'ala
IV	Causative of I	Form I	Prefixing أَ (-a) and dropping the vowel between the first and second radicals:	أَفَعَلَ 'af'ala
V	Reflexive of II	Form II	Prefixing تَ (ta-)	تَفَعَّلَ tafa''ala
VI	Reflexive of III	Form III	Prefixing تَ (ta-)	تَفَاعَلَ tafa'ala
VII	Passive of I	Form I	Prefixing اِن (in-)	اِنْفَعَلَ inf'a'ala
VIII	Reflexive of I, reciprocal	Form I	Prefixing اِن (in-), and infixing تَ (-t-) after the first radical	اِنْفَعَلَ ifta'ala
IX	(Does not occur in Urdu)			
X	Desiderative of IV	Form IV	Prefixing اِسْت (ista-)	اِسْتَفَعَلَ istafa'ala

1 The initial أَ (-a) in Form IV is actually a consonantal -a hamza in Arabic: هَمْزَةُ الْقَطْع (hamzat al-qat'). The alif is the seat of the hamza.

1502 Arabic verbal nouns and participles

Strong verbs

Form I verbal nouns do not have a predictable pattern. The active and passive participles of Form I have the patterns **fa'il** and **maf'ul** respectively. The participles of the derived Forms II-X all prefix **mu-**. Active participles contain a short -i- in the final syllable, while passive participles contain a short -a-.

Table 32: Verbal nouns and participles of فَعَلَ and its derived forms

FORM	VERB	VERBAL NOUN	ACTIVE PART.	PASSIVE PART.
I	فَعَلَ	فِعَال etc.	فَاعِل	مَفْعُول
II	فَعَّلَ	تَفْعِيل	مُفْعِل	مُفْعَل
III	فَاعَلَ	مُفَاعَلَت فِعَال	مُفَاعِل	مُفَاعَل
IV	أَفَعَلَ	إِفْعَال	مُفْعِل	مُفْعَل
V	تَفَعَّلَ	تَتَفَعَّل	مُتَفَعِّل	مُتَفَعَّل
VI	تَفَاعَلَ	تَتَفَاعَل	مُتَفَاعِل	مُتَفَاعَل
VII	اِنْفَعَلَ	اِنْفِعَال	مُنْفَعِل	مُنْفَعَل
VIII	اِنْفَعَلَ	اِنْفِعَال	مُنْفَعِل	مُنْفَعَل
X	اِسْتَفَعَلَ	اِسْتِفْعَال	مُسْتَفْعِل	مُسْتَفْعَل

Examples

FORM I (SIMPLE VERB)

نَظَمَ **naẓm**, order, poetry, is VN I of نَظَمَ, arrange, join.
 نَازِمٌ **nāẓim**, administrator, manager, is AP I of نَظَمَ.
 مَنَظُومٌ **manẓūm**, metric, in verse, is PP I of نَظَمَ.
 عِلْمٌ **ilm**, knowledge, science, is VN I of عَلِمَ, know.
 عَالِمٌ **ālīm**, scholar, Muslim theologian, is AP I of عَلِمَ.
 مَعْلُومٌ **ma'lūm**, known, is PP I of عَلِمَ.

FORM II (INTENSIVE)

Form II verbal nouns are always feminine in Urdu.

تَعْلِيم ta'lim, education, is VN II of عَلِم , know.

تَنْظِيم tanzīm, organization, party, is VN II of نَظَم , arrange, join.

مُعَلِّم mu'allim, teacher, instructor, is AP II of عَلِم .

مُنَظَّم munazzam, organized, is PP II of نَظَم .

تَصْوِير taṣvīr, picture, is VN II of صَوَّر , form.

Compare the active and passive participles of صَوَّر Form II of صور:

مُصَوِّر muṣavvir, painter, مَصُور muṣavvar, illustrated.

FORM III (CONATIVE, RECIPROCAL)

Form III is not so common as the previous two.

جِهَاد jihād, holy war, is VN III of جَاهَد , strive.

مُجَاهِدَة mujāhada, endeavour, strife,³ is VN III of جَاهَد .

مُجَاهِد mujāhid, fighter in holy war, is AP III of جَاهَد .

FORM IV (CAUSATIVE)

Form IV has many examples in Urdu. The verbal noun and active participle are the parts of speech usually found.

إِسْلَام islām, Islam, is VN IV of سَلِم , be safe.

مُسْلِم muslim, Muslim, is AP IV of سَلِم .

إِقْبَال iqbāl, prosperity; confession, is VN IV of قَبِل , receive, accept.

FORMS V to VII

These are less frequently found.

تَعَلُّق ta'alluq, connection, relation, is VN V of عَلِق , hang or cling to.

تَصَوُّف taṣavvuf, mysticism, is VN V of صَوَّف .

3 The two verbal nouns of Form III will have different but related meanings. In the case of the root جَاهَد, the verbal noun on the pattern of fi'āl, jihād, has a religious sense, whereas the verbal noun on the pattern mufā'alat, mujāhada, has a secular meaning. Arabic جَاهَد has been changed to Urdu ه (a).

مُتَعَلِّق muta'alliq, concerning, is AP V of عَلِق .

تَعَاوُن ta'āvun, cooperation, is VN VI of عَوَّن , help.

إِنْقِلَاب inqilāb, revolution, is VN VII of قَلَب , turn, change.

FORM VIII

This form occurs frequently.

إِنْتِظَام intizām, arrangement, is VN VIII of نَظَم , connect.

مُنْتَظِم muntazim, manager, master of ceremonies is AP VIII of نَظَم .

إِنْتِخَاب intixāb, selection, choice, is VN VIII of نَخَب , extract.

مُنْتَخَب muntaxab, chosen, elected, is PP VIII of نَخَب .

إِخْتِلَاف ixtilāf, disagreement, is VN VIII of خَلَف , be left behind.

مُخْتَلِف muxtaliif, various, is AP VIII of خَلَف .

Assimilation of ت t to dental consonants and و (' v) takes place in verbal nouns of Form VIII. (See also 'Weak verbs', on p. 264.)

إِطْلَاع itilāf, announcement, is VN VIII of طَلَعَ , ascend, appear.

إِتِّحَاد ittiḥād, union, is VN VIII of وَحَد , to be one.

مُدَّعَا mudda'ā, wish, claim, is PP VIII of دَوَّى , ask, desire.⁴

FORM X

إِسْتِعْمَال iste'māl, use, is VN X of عَمِل , do, act.

مُسْتَعْمَل musta'mal, current, in use, used, is PP X of عَمِل .

إِسْتِقْبَال istiqbāl, reception, welcome, is VN X of قَبِل , receive, accept.

مُسْتَقْبِل mustaqbil, future, is AP X of قَبِل .

Doubled radicals

Roots which have the same consonant in the second and third place may lose short vowels, unless one of the radicals is further doubled in the pattern.

Some very common Urdu words contain doubled radicals, but this is not apparent until the roots are inflected, because in Urdu a final doubled consonant is not pronounced, and tasdīd is usually not written.

4 The spelling has been assimilated to Urdu. The Arabic spelling is مُدَّعَى with the pronunciation mudda'ā.

خاص xās, special, ← خاص xāṣṣ

خط xat, letter, ← خط xatt

حق haq, right, ← حق haqq

Example

مُحِقّ muhiqq, speaking the truth, is AP IV (muf'il) of حق, be just.

Compare: مُحَقِّق muhaqqiq, research scholar (AP II of حق)

تَحْقِيق taḥqīq, research, inquiry (VN II of حق)

Weak verbs

Roots which contain ی و ے (vy) have irregular inflectional patterns:

(a) initial و v may be assimilated to a following i, u or t; initial ے hamza (represented in Urdu by ا alif) is usually retained, but may be assimilated to the vowel-a in the prefix ت ta-;

(b) medial ی و (vy) are assimilated to a following vowel;

(c) final ی و (vy) is written as ی in derived participles; in active participles ی is pronounced -ī, and in passive participles it is pronounced ā and may be written ی. The passive participles are sometimes spelled with ا alif in Urdu.

Examples

مُؤَثِّر mu'aṣṣir, effective, is AP II (mufa'il) of اَثَر, make an impression.

تَاَثِّر ta'aṣṣur, impression, is VN V (tafa'ul) of اَثَر.

تَاَثِّير tāṣīr, effect, efficacy, is VN II (taf'il) of اَثَر.

قَائِم qā'im, fixed, established, is AP I (fā'il) of قُوم, stand.

مَقَام maqām, place, site, is VN I of قُوم.

مُقِیم muqīm, residing, is AP IV (muf'il) of قُوم.

رَاضِی rāzī, pleased, consenting, is AP I (fā'il) of رَضِی, approve.

مُرْتَضِی murtazā, chosen, is PP VIII (mufta'al) of رَضِی.

مُدَّعَا mudda'a, wish, claim, is PP VIII of دُوی, ask, desire⁵

5 The original Arabic spelling is مُدَّعَى with the pronunciation mudda'a.

NOUN DUALS AND PLURALS

Arabic distinguishes three numbers: the singular, dual and plural.

1503 Dual form of Arabic nouns

The Arabic dual suffix occurring in Urdu is -ain.

والدین

vālidain (< vālid, father)

parents

1504 Plural forms of Arabic nouns

Strictly speaking, only Arabic loanwords may take Arabic plural suffixes. Many Arabic loanwords have both Arabic and Urdu plural forms. In such cases, use of Arabic plural forms is usually typical of a formal or literary style.

Sound (regular) plurals

The plural suffix -īn is used mainly with participles.

مُنْتَظِمِین muntazimīn, administrators

بند کے متاثرین band kē muta'aṣṣirīn, those affected by the dam

The plural suffix -āt is used with nouns, including verbal nouns. Plurals in -āt are normally the same gender as their singulars. The plural in -āt is sometimes used with words of Persian or Indic origin.

حالات hāl → hālāt, circumstances

کاغذ kāgaḏ → kāgẓāt, papers, documents

جنگل jangal → janglāt, forests

The Urdu names of branches of learning are formed with the suffix -iyāt (-ī and the plural in -āt).

لسانیات lisāniyāt (f.), linguistics < لسان, tongue

معاشیات ma'āsiyāt (f.), economics < معاش, means of livelihood

Broken (irregular) plurals

Broken plurals are formed by changing the vowel patterns of the singular noun. There are numerous broken plural patterns, of which the more common are

listed below. Broken plurals in Urdu are normally the same gender as their singulars.

The real structure of words with doubled radicals becomes apparent from their broken plurals.

(a) | (a-) is prefixed, and the vowels are changed, to the pattern af'āl:⁶

حُکْم ← أَحْکَام hukm → aḥkām, orders
خَبَر ← أَخْبَار xabar, news → axbār, newspaper

(b) The vowels are changed, to the pattern fu'ūl:

عِلْم ← عُلُوم 'ilm → 'ulūm, sciences
حَقّ ← حُقُوق haqq → huqūq, rights

(c) The vowels are changed, to the pattern fu'ul:

کِتَاب ← کُتُب kitāb → kutub, books

(d) The vowels are changed to the pattern fu'alā (fu'alā' in Arabic, but the final ء is generally not written in Urdu). This pattern is typical of participles of the pattern fa'il and also in some cases of fā'il.

عَلِمَ ← عُلَمَاء 'ālim → 'ulamā, religious scholars
طَلَبَ ← طُلَبَاء ṭālib → ṭulabā, ṭulabā', seeker

(e) The vowels are changed to the pattern fa'āl (originally fa'āl in Arabic). This pattern may occur with AP I fā'il, but typically handles derived four-consonant patterns which do not contain long vowels.

فَإِیدَ ← فَوَائِد fā'ida → favā'id, benefits (< VN I of فِیدَ, accrue)
مَسْجِدَ ← مَسَاجِد masjīd → masājīd, mosques (noun of place of مَسْجِد)

(f) The second radical is doubled, and the vowels changed, to the pattern fu'āl. This is typical of AP I fā'il.

حَکِمَ ← حُکَّام ḥākim → ḥukkām, rulers, officials, commanders

⁶ The initial | (a-) of this plural pattern is actually the consonantal ء hamza in Arabic: همزة القطع (hamzat al-qat'). The alif is the seat of the hamza.

(g) | (-ā-) is infixed, and the vowel pattern will be a-ā-ī. This pattern typically handles derived four-consonant patterns which contain a long second vowel. Verbal nouns of Form II (taf'il) always contain a long ī as the second vowel.

تَصَوِّير ← تَصَاوِير taṣvīr → taṣāvīr, pictures
تَفْصِيل ← تَفَاصِيل tafṣīl → tafāṣīl, details

(h) | (a-) is prefixed, and the vowels changed, to the pattern aff'āl'. This is common when the root is weak, the second radical is doubled and the noun refers to a rational being.

وَلِيَ ← أَوْلِيَاء valī → auliyā', saints
طَبِيبَ ← أَطِبَّاء ṭabīb → aṭibbā', physicians (with assimilation of the doubled radical ب)

Urdu nouns with Arabic dual or plural forms do not take the Urdu oblique plural suffix in-ōm.

والدین کی اجازت
vālidain kī ijāzat
the permission of one's parents

طلباء نے عرضی پیش کی
tulabā nē 'arzī pēs kī
The students presented a petition.

Compare: طالب علموں نے عرضی پیش کی
tālib ilīm nē 'arzī pēs kī
The students presented a petition.

ARABIC PREPOSITIONS AND PARTICLES

1505 Prepositions

NOTE: The following are only a few Arabic prepositions. Phrases beginning with Arabic prepositions must be looked up under the preposition in dictionaries.

فی, 'per'

فی صدی fī ṣadī per cent
فی سال fī sāl per year

ب *bi*, 'with', 'in'

بالک *bilkul*, completely (*bi* + *al-kull*, see §1507)

بالتفصیل *bittafṣīl* detailed (*bi* + *at-tafṣīl*, see §1507)

In the above example, the definite article *al* is assimilated to the *t* in *tafṣīl*, because *t* is a *ṣamsī* (sun) letter. See §1507.

ل *li*, 'for', 'to'

الحمد لله *al ḥamdu li'llāh*, Praise be to God!

1506 Negative particles

لا *lā*, 'no', 'not', 'without' (absolute negation)

لا علاج *lā 'ilāj*, incurable (*lā* + *'ilāj*, treatment)

لا جواب *lā javāb*, answerless, matchless (*lā* + *javāb*, answer)

غير *yair*, 'im-', 'un-', 'non-'

yair is a noun in Arabic ('stranger'), and the words below would be analysed as NOUN + NOUN compounds in that language. In Urdu, it occurs as a noun only in the compound postposition *bayair* (§531).

غير حاضر *yairḥāzīr*, absent (*yair* + *ḥāzīr*, present)

غير ملکی *yairmulki*, foreign(er) (*yair* + *mulk*, land + *i*, adjectival suffix)

MISCELLANEOUS

1507 The definite article

The Arabic definite article, *al-*, occurs in some borrowed phrases and proper names. The vowel *a-* in the article is assimilated to the final vowel of the preceding noun (*-u*, *-i* or *-a*⁷).

يوم الحساب (< **yaumu al-ḥisāb*)

yaum ul-ḥisāb

the Day of Reckoning

⁷ The nominative, genitive and accusative suffixes of nouns.

عبد الحق

'abd-ul-haqq (< **'abdu al-haqq*)

Servant of the Truth (God)

بالک

bilkul (< **bi al-kull*, in the whole; *bi* is a preposition (§1505))

completely

If the definite article occurs before a word beginning with any of the following (dental or alveolar) consonants: ت ث د ذ ر ز س ش ص ض ط ظ ل ن (called *ṣamsī* or 'sun' letters⁸ in Arabic), the *-l-* is assimilated to the following letter in pronunciation. It is written as though it were pronounced *l*.

عبد الرحمن

'abd-ur-raḥmān (< **'abdu al-raḥmān*)

Servant of the Compassionate (God)

السلام عليكم

as-salāmu 'alaikum (< **al-salāmu 'alaikum*)

Peace be on you.

1508 Nouns of place

Nouns of place have the patterns *maf'al* and *maf'il*:

مکتب *maktab*, school (< کتب, write)

مسجد *masjid*, mosque (< سجد, prostrate oneself in prayer)

1509 Nouns of instrument

Nouns of instrument have the patterns *mif'al* and *mif'ala* (the second is rare in Urdu):

مفتاح *miftāh*, key (< فتح, open)

میزان *mizān*, scales (< وزن, weigh)

⁸ The remaining letters are called *qamrī*, or 'moon' letters.

1510 Elative

The elative (comparative and superlative of adjectives) has the pattern 'af'al:⁹

أكبر akbar, bigger, biggest ← كبير kabīr, big
أكثر akṣar, usually, often ← كثير kaṣīr, abundant

1511 Suffixes

tanvīn

Arabic adverbs ending in -an have been borrowed into Urdu. These are written with ^{ـَـ} (tanvīn), which is usually written over ا, but may be written over ه. The Arabic noun from which the adverb is derived may also be found in Urdu, although the semantic connection between the two is not always obvious.

فوراً < فوراً
fauran < faur
immediately < hurry, haste

تقريباً < تقريباً
taqrībān < taqrīb (VN II of قرب)
approximately < bringing near; ceremony

The noun may have lost its original Arabic pronunciation and spelling:

(دفعته < دفعه)
daf'atan < daf'a
suddenly < time, moment

Abstract suffix -iyat

Many abstract nouns in Arabic have the pattern fa'lat, e.g. كثرات kaṣrat, 'abundance'. Abstract nouns of quality can also be formed by adding -iyat (-iyyat in Arabic). They are all feminine in Urdu.

شخص ← شخصیت
ṣaṣṣiyat, personality ← ṣaṣṣ, person

9 The initial ا (-a) of the elative is actually the consonantal ه hamza in Arabic: همزة القطع (hamzat al-qat'). The alif is the seat of the hamza.

إنسان ← إنسانية
insāniyat, humanity ← insān, human being

Adjectival suffix -ānī

The adjectival suffix forms adjectives from nouns.

جسم ← جسمانی
jismānī, physical ← jism, body

روح ← روحانی
rūḥānī, spiritual ← rūḥ, spirit

16 CEREMONIOUS AND PIOUS SPEECH

GREETINGS AND INTRODUCTIONS

1601 Greetings

ādāb arz is a greeting which may be exchanged by Muslims and non-Muslims. The reply is also **ādāb arz**.

آداب عرض

ādāb arz

hello (may I present my respects)

as-salāmu alaikum is a greeting given by Muslims, generally to other Muslims. The reply is **va alaikum as-salām**.

السلامُ علیکم — وعلیکم السلام

as-salāmu alaikum—va alaikum as-salām

Peace be on you.—And on you, peace.

xudā hāfiz, 'goodbye (God keep you)' is said to members of any religion. **allāh hāfiz** is a neologism and means the same. The same phrase is repeated in reply.

خدا حافظ

xudā hāfiz

God keep you.

اللہ حافظ

allāh hāfiz

God keep you.

When someone is travelling away from home, the following phrases may be added to **xudā hāfiz** or **allāh hāfiz**:

فی امان اللہ

fī amān illāh

in the protection of God

اللہ کے حوالے

allāh kē havālē

(in) God's care

When a child greets an elder, the elder responds with short phrases that are in effect short prayers (**duā**) for the child's welfare, and usually places his hand on the child's head in blessing:

جیتے رہو

jītē rahō

May you remain alive! (to a boy)

جیتی رہو

jītī rahō

May you remain alive! (to a girl)

سلامت رہو

salāmat rahō

May you remain safe!

خوش رہو

xuś rahō

May you remain happy!

السلام علیکم دادی جان! کیسی ہیں آپ؟

—وعلیکم السلام بیٹا! جیتے رہو! خوش رہو!

as-salāmu alaikum, dādī jān! kaisī hair̄ āp?

—va alaikum as-salām bēṭā! jītē rahō! xuś rahō!

Hello, grandmother! How are you?

Hello, son! May you remain alive! May you be happy!

1602 Introductions and polite exchanges

Traditional polite phrases of introduction are socially asymmetrical. Courtesy demands that the person who asks about someone's name, health, etc. use respectful, even ceremonial language, while the other person should respond with modest simplicity, or even ceremonious self-deprecation. This formal etiquette is called **takalluf** تکلف in Urdu.

اسم شریف؟

ism-e-ṣarīf?

What is your name (lit. noble name)?

آپ کی تعریف؟ / جناب کی تعریف؟

āp kī tārif? / janāb kī tārif?

What is your name/your honour's name (lit. praise)?

Examples

اسم شریف؟ — مجھے نسیم کہتے ہیں۔

ism-e-ṣarīf?— mujhē nasīm kahtē hair̄

(Your) noble name?—They call me Nasim.

جناب کی تعریف؟ — ناچیز (بندے) کو عابد کہتے ہیں۔

janāb kī tārif?— nācīz (bandē) kō ābid kahtē hair̄

Your honour's praise?—They call the worthless thing/slave Abid.

One may reply respectfully to inquiries about one's health by alluding to the efficacy of the other person's prayers, or by thanking God (§1604).

مزاج شریف ؟
mizāj šarīf?
How are you?¹

مزاج کیسا ہے ؟
mizāj kaisā bai?
How is (your) disposition?

مزاج بخیر ؟
mizāj baxair?
How are you?²

آپ کی دعا ہے — آپ کی دعا چاہئے
āp kī duā bai — āp kī duā cāhiē
It is your prayer — your prayer is needed.

Examples

مزاج شریف ؟ — آپ کی دعا ہے -
mizāj šarīf?—āp kī duā hai
How are you?—I am fine (due to your prayer).

اور سناؤ نسیم بیٹا، کاروبار کیسا ہے ؟
— بس چچا جان آپ کی دعا چاہئے، بالکل ٹھیک چل رہا ہے -
aur sunāo nasīm bēṭā, kār-o-bār kaisā hai?
—bas cacā jān, āp kī duā cāhiē, bilkul ṭhīk cal rahā hai
What else (tell more), Nasim son, how is business?
—It's okay just fine, uncle dear, with your prayer.

With similar asymmetry, one refers to another's house as a mansion (daulat xāna دولت خانہ) or at least a 'residence' (rihāis رہائش), and to one's own in modest terms or even self-deprecating terms.

آپ کی رہائش کہاں ہے ؟ — میں وارث روڈ پر رہتا ہوں -
āp kī rihāis kahām bai?—mair̄ vāris rōḍ par rahtā būm
Where do you live (lit. Where is your residence)?—I live on Waris Road.

آپ کا دولت خانہ کہاں ہے ؟ — میرا غریب خانہ گلبرگ میں ہے -
āp kā daulat xāna kahām hai?—mērā ḡarīb xāna gulbarg mēm̄ hai
Where is your mansion?—My humble dwelling is in Gulberg.

1 Originally mizāj-e-šarīf, with izāfat. It means 'your noble disposition'.

2 An abbreviation of kyā āp kā mizāj baxair hai, 'Is your disposition well?'

One may ask about a person's nationality with the term 'connection' (taalluq تعلق). In asking about the duration of a person's stay, the term 'stay', 'establishment' (qeyām قیام) is appropriate in the question, whereas the response should be plain and straightforward.

آپ کا تعلق کہاں سے ہے ؟ — جناب، میں انگلینڈ کا ہوں -
āp kā taalluq kahām sē bai?—janāb, mair̄ inglainḍ kā būm
Where are you from (your connection)?—Sir, I'm from (lit. of) England.³

لاہور میں آپ کا قیام کب سے ہے ؟ — میں یہاں دو مہینے سے ہوں -
lāhaur mēm̄ āp kā qeyām kab sē bai?—mair̄ yahām dō mahinē sē hūm̄
How long have you been in Lahore?—I have been here for two months.

When asking someone how his family is, one should rather ask about his home, particularly when a man asks another man if his family is well. This is because women may observe *parda* پردہ or seclusion, and it is inappropriate for a man to inquire about the welfare of the women in another man's household.

اہل خانہ تو خیریت سے ہیں ؟
ahl-e-xāna tō xairiyat sē hai? — Khuda ka shukr hōī.
Is your family well (lit. Are the people of the house well?)?

گھر میں سب خیریت ہے ؟
ghar mēm̄ sab xairiat hai? —
Is everything okay in (your) house?

When leaving a social gathering, it is polite to ask permission (ijāzat اجازت) to leave, or ask for leave (ruxsat رخصت).

اب مجھے اجازت دیجئے -
ab mujbē ijāzat dijiē
May I leave now (lit. Please give permission now.)?

اب میں جناب سے رخصت چاہوں گا -
ab mair̄ janāb sē ruxsat cāhūm gā
I have to leave now (lit. Now I will wish leave from your honour.).

3. An alternative reply, if one lives in England but is travelling abroad, is mair̄ inglainḍ sē āyā hūm̄, 'I have come from England.' If one is living in England, one can say mair̄ inglainḍ mēm̄ rahtā hūm̄, 'I live in England.'

FORMAL AND CEREMONIOUS SPEECH

1603 Formal polite requests

Formal polite requests or inquiries to strangers of equal or superior status use verb phrases with *taṣrīf* تشریف, 'one's honourable self'. (See 'Other request forms', §610.) *taṣrīf* is never used in the response.

کیا آپ کل کی دعوت میں تشریف لا سکتے ہیں؟
— جی ہاں انشاء اللہ میں ضرور آؤں گا۔

kyā āp kal kī dāvat mēm taṣrīf lā saktē hain?

—*jī hām inṣā allāh main zarūr āūn gā*

Can you come to tomorrow's party?

—*Yes, I'll definitely come, God willing.*

السلام علیکم، کیا ڈاکٹر صاحب تشریف رکھتے ہیں؟

— وعلیکم السلام میں ڈاکٹر وحید بول رہا ہوں۔

as-salām alaikum, kyā ḍāktar sāhib taṣrīf rakhtē hain?

—*va alaikum as-salām, main ḍāktar vahīd bōl rahā hūn*

Hello, is the doctor available?

—*Hello, this is Doctor Vahid speaking*

Two respectful ways of asking for a favour are:

کیا آپ میرے لئے ایک تکلیف کریں گے؟

kyā āp mērē liē ēk taklif karēm gē?

May I bother you with a favour (lit. Would you take a trouble for me)?

میری ایک گزارش ہے کہ ...

mērī ēk guzārīś hai ke ...

I have a request, that ...

1604 Thanking someone

Expressions of thanks (*ṣukriya* شکریہ, 'thank you', and *meharbānī* مہربانی, *navāzīś* نوازش, and *karam* کرم, all meaning 'kindness') are often countered with a modest disclaimer: *mērā farz thā*, 'It was my duty.'

آپ نے میرے لئے وقت نکالا۔ بہت شکریہ۔

āp nē mērē liē waqt nikālā. bahut ṣukriya

You found time for me. Thank you very much.

— اس میں شکریہ کی کیا بات ہے۔ یہ تو میرا فرض تھا۔

is mēm ṣukriya kī kyā bāt hai. ye tō mērā farz thā

There is no need of thanks. It was my duty.

1605 Congratulations

Congratulations are expressed with *mubārak* مبارک, 'blessed', 'fortunate' or *mubārakbād* مبارکباد, 'blessing(s)', 'congratulation(s)'. The response is *āp kō bhī mubārak (hō)*, 'May you also be blessed.'

بھئی نئے گھر کی بہت مبارک — شکریہ، آپ کو بھی مبارک۔

bhai, naē ghar kī bahut mubārak (mubārakbād)—ṣukriya, āp kō bhī mubārak

Friend, hearty congratulations on the new house.—Congratulations to you, too.

عید مبارک! — آپ کو بھی عید مبارک

īd mubārak!—āp kō bhī īd mubārak

Happy Eid!—Happy Eid to you too.

A person may be congratulated on a job well done with *ṣābās*, 'bravo':⁵

شبابش حامد تم نے آج بہت اچھا کام کیا۔ تمہیں انعام ملنا چاہئے۔

ṣābās hāmid, tum nē āj bahut acchā kām kiyā. tumhēr inām milnā cāhiē

Bravo Hamid, you did a fine job today. You deserve a prize.

PIOUS PHRASES AND EXCLAMATIONS

A *muslim*, a believer in Islam, means one who has submitted his will to God. The more common term in spoken Urdu is *musalmān* مسلمان. Thus in a range of everyday actions, the Muslim alludes to the sovereignty of God in human life, through a variety of pious expressions, many borrowed from Arabic.

4 *mubārakbād* is the Persian equivalent of Urdu *mubārak hō*, 'May blessings be.' *bād* is the optative of *bādan*, 'to be'.

5 Originally Persian *ṣād bās*, 'remain happy'.

1606 Mentioning holy prophets

Whenever the name of the Prophet Mohammad (ﷺ) is uttered or written, the following phrase is added:

صلی اللہ علیہ وسلم
sallallāhu alaihi va sallam

May God's peace and blessings be upon him!

In writing, this is usually abbreviated to the sign " (and in English, 'ﷺ' an abbreviation for 'Peace be upon him.'). The third person pronoun used to refer to the Prophet is āp (§203). The title **hazrat** حضرت, 'lord', 'sir', 'master' is prefaced to the name of the Prophet as well as to the names of others considered prophets in Islam, as well as saints and highly respected persons.⁶

حضرت محمد صلی اللہ علیہ وسلم...
hazrat muhammad sallallāhu alaihi va sallam ...
Muhammad, may God's peace and blessings be upon him ...

Another phrase is added to the names of prophets other than Muhammad (ﷺ):

علیہ السلام
alaihissalām
on whom be peace

حضرت عیسیٰ علیہ السلام...
hazrat isā alaihissalām ...
Christ, on whom be peace ...

1607 Phrases for planning or beginning something

insā allāh is prefaced to expressions of future plans, since according to Islamic belief it is presumptuous of human beings to think that the future can be ordered otherwise than God wills.

انشاء اللہ
insā allāh
if God wills

⁶ The plural, **hazrāt**, means 'gentlemen': **xavāūn o hazrāt**! 'Ladies and gentlemen!'

کل ہمارے ہاں دعوت ہے۔ کیا آپ تشریف لا سکیں گے؟
— جی ہاں انشاء اللہ میں ضرور آؤں گا۔

kal hamārē hām dāvat hai. kyā āp taśrif lā sakēm gē?

—ji hām insā allāh maim zarūr āūm gā

Tomorrow there's a party at our place. Can you come?

Yes, I'll definitely come, God willing.

One mentions God when starting something new, or beginning a new day.

بسم اللہ الرحمن الرحیم
bismillāhir-rahmānir-rahīm

in the name of God, the merciful and the compassionate

اچھا تو آئیے ہم آج کا کام شروع کرتے ہیں۔
— بسم اللہ الرحمن الرحیم۔

acchā tō āiyē ham āj kā kām śurū kartē haim

—bismillāhir-rahmānir-rahīm

Come on, we'll begin today's work.

—in the name of God, the merciful and the compassionate

1608 Phrases invoking protection and short prayers

One of the following two phrases is prefaced to any expression of praise. The first, **māsā allāh**, is addressed to those younger in age when giving blessings or compliments. The second, **subhān allāh**, is not age-restricted.

ماشاء اللہ
māsā allāh
what God wills

سبحان اللہ
subhān allāh
God be praised; with the grace of God

There is a belief that praise can attract evil to the person or thing praised, the above phrases, which give the real credit to God, are a way of invoking protection for the person or thing praised.

ماشاء اللہ جناب۔ آپ کا بیٹا تو اب خاصا بڑا ہو گیا ہے۔
māsā allāh janāb, āp kā bēṭā tō ab xāsā haṭā hō gayā hai
My goodness sir, your son has grown quite big (as God wills).

The following phrases may be prefaced to a compliment to invoke protection from the evil eye (*caśm-e-bad* بد چشم , *burī nazar* بُری نظر ⁷).

چشم بد دور	نظر نہ لگے
<i>caśm-e-bad dūr</i>	<i>nazar na lagē</i>
(May) the evil eye (remain) far.	May the evil eye not affect.

خدا بری نظر سے بچائے
xudā burī nazar sē bacāē
May God save from the evil eye.

چشم بد دور - بہت ہی خوبصورت بچہ ہے -
caśm-e-bad dūr. bahut hī xūbsūrat bacca bai
The evil eye (be) far. What a beautiful child.

allāh karē and *xudā karē* are used in wishing for something (a form of prayer).

اللہ کرے	خدا کرے
<i>allāh karē</i>	<i>xudā karē</i>
May God grant ...	May God grant ...

اللہ نہ کرے	خدا نہ کرے	خدا نخواستہ
<i>allāh na karē</i>	<i>xudā na karē</i>	<i>xudā naxāsta</i>
May God forbid ...	May God forbid ...	May God forbid ...

allāh is the name of God used by Muslims, while *xudā* may be used by both Muslims and non-Muslims. In the negative, these prayers invoke protection from misfortune. *xudā naxāsta* is the Persian form of *allāh na karē*. All these phrases take the subjunctive form of the verb. With *allāh na karē* and *xudā naxāsta*, the negative of the subjunctive may be used to express the possibility of an undesirable event (§608).

اللہ نہ کرے وہ بیمار ہو -
allāh na karē vo bīmār bō
God forbid (that) he should be sick.

اس وقت باہر مت جاؤ خدا نہ کرے کچھ ہو نہ جائے -
is vaqt bāhar mat jāō, xudā na karē kuch bō na jāē
Don't go out now, God forbid (that) something might happen (to you).

⁷ *burī nazar* is usually shortened to *nazar*, and the meaning understood from the context. The primary meaning of *nazar* is 'sight', 'vision'.

If someone wishes for another person's benefit in a prayer, the second person responds with *āmīn* آمین, 'amen'.

اللہ کرے آپ کے کھوئے ہوئے پیسے مل جائیں - آمین -
allāh karē āp kē khōē bōē paisē mil jāēn—āmīn
God grant that you get your lost money back.—Amen.

If a situation is truly hazardous, the phrase *xudā burī gharī sē bacāē*, 'God save from the evil moment' may be said.

بھئی زمانہ بہت خراب ہے - خدا بری گھڑی سے بچائے - آپ خیال رکھیں -
bhai zamāna bahut xarāb hai. xudā burī gharī sē bacāē āp xyāl rakhēm
Brother, the times are very bad. God save you in the evil moment, you take care.

1609 Phrases of repentance and requests for forgiveness

The following expressions are used when one hears of something reprehensible. *tauba tauba* توبہ توبہ is a mild expression of repentance, said while touching one's earlobes, and is variously translated 'God forbid!' 'Never again!' *astayfirullāh* استغفر اللہ means 'God forgive me' and is said when a serious mistake has been committed, to ask God and the person offended for forgiveness. *lā haula va lā quvvat* (a shortened form of *lā ilāha illā Allāh*) means 'There is no force or strength (other than of God)' and is said to banish Satan or curse something evil.

توبہ توبہ کیا آپ نے سنا کہ راشد رشوت لیتا ہے -
— استغفر اللہ - بہت ہی بری بات ہے - اللہ معاف کرے -
tauba tauba, kyā āp nē sunā ke rāśid riśvat lētā hai
—*astayfirullāh. bahut hī burī bāt hai. allāh muāf karē*
Heaven forbid, did you hear that Rashid takes bribes?
—God have mercy; that's terrible. May God forgive (him).

کیا آپ نے یہ کتاب پڑھی ہے؟ کیسی ہے؟
— لا حول ولا قوت نہایت فضول کتاب ہے -
kyā āp nē ye kitāb parhī hai? kaisī hai?
lā haula va lā quvvat nehāyat fuzūl kitāb hai
Have you read this book? How is it?
To hell with it, it's an utterly worthless book.

If someone says something offensive to or about an elder or respected person, or offensive to God, one must promptly say *maāz allāh*, 'May God defend me!' It is also a rejection of blasphemy. *maāz allāh* معاذ اللہ may be said with *lā baula va lā quvvat*.

بھٹی میں اُن بزرگ کی بات نہیں مانتا۔
— توبہ توبہ - استغفر اللہ - ایسی بات نہیں کہتے - معاذ اللہ گناہ ہو گا۔
bhai maiim un buzurg ki bāt nahim māntā
—*tauba tauba, astayfirullāh. aisī bāt nahim kahtē. maāz allāh, gunāh bō gā*
Pal, I won't obey that elder.
—*God forbid, God have mercy, you're not saying such a thing. God protect you, it would be a sin.*

1610 Phrases for sad occasions

The following phrases are used when the speaker finds himself helpless in an unfortunate situation, for example, in responding to condolences upon a death.

جیسے مولا کی مرضی	جیسے اللہ کی رضا
<i>jaisē maulā kī marzī</i>	<i>jaisē allāh kī rizā</i>
As God wills ...	As God wills ...

بہت افسوس ہوا — جیسے اللہ کی مرضی۔
bahut afsōs hūā—jaisē allāh kī marzī
(I was) very sorry (to hear about it).—*It was as God willed.*

1611 Phrases for happy occasions

God is praised or thanked when the speaker reports on a favourable situation.

الحمد لله
alhamdu lillāh
Praise be to God!

اور سنائیے، کیا ہو رہا ہے؟ سب ٹھیک ہے؟
— الحمد لله سب ٹھیک ہے۔
aur sunāiyē, kyā bō rahā hai? sab ṭhīk hai?
—*alhamdu lillāh sab ṭhīk hai*
Tell (me) more, what's happening? Is everything okay?
—*God be praised; everything is okay.*

اللہ کا شکر ہے
allāh kā šukr bai
Thanks (is) to God.

چچا جان! آپ کی طبیعت اب کیسی ہے؟
— اللہ کا شکر ہے بیٹی! بہت بہتر ہوں۔
cacā jān! āp kī tabiat ab kaisī hai?
—*allāh kā šukr hai bēṭī, bahut bebtar būm*
Uncle dear! How is your health now?
—*Thank God, daughter! I am much better now.*

Note that *šukr* can only be used with reference to God; if a person is to be thanked, *šukriya* must be used instead. See §1605.

The bibliography is adapted and expanded from Frances Pritchett, *Inventory of Language Materials*, at the web site:

[gopher://gopher.cc.columbia.edu:71/11/clioplus/scholarly/SouthAsia/Teaching/ILM](http://gopher.cc.columbia.edu:71/11/clioplus/scholarly/SouthAsia/Teaching/ILM).

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